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ABSTRACT

This book is based mainly on the work of the 46th session of the International Conference on Education (ICE), organized by the United Nations Educational, Scientific, and Cultural Organizations' International Bureau of Education (IBE) held in Geneva, Switzerland, September 5-8, 2001. The ICE is the only regularly occurring event during which Ministers of Education from throughout the world can meet. It serves as a unique and appreciated international forum for high-level dialogue on educational issues and their policy implications. Chapters in the book are: (1) "Introduction: Education for All for Learning to Live Together in the Twenty-First Century: Need, Hypocrisy, or Utopia"; (2) "Responding to Educational Needs"; (3) "Towards a Shared Vision of Education for Living Together"; (4) "Contents and Strategies for Learning to Live Together"; (5) "Some External Conditions for Teaching Learning to Live Together"; (6) "Agreement on the Guidelines for Learning to Live Together"; and (7) "Postface: Learning to Live Together: Have We Failed?" Two annexes contain: (1) "Composition for the Bureau of the 46th session of the ICE"; and (2) "Participants in the Two Major Debates and the Six Workshops". (Contains 29 references.) (BT)

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Learning to Live Together: Have We Failed?

International Bureau of Education, Geneva (Switzerland).

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LEARNING TO LIVE TOGETHER: HAVE WE FAILED?

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THE FORTY-SIXTH SESSION OF UNESCO'S
INTERNATIONAL CONFERENCE ON EDUCATION
GENEVA, 5-8 SEPTEMBER 2001

LEARNING TO LIVE TOGETHER: HAVE WE FAILED?

A summary of the ideas and contributions arising from THE FORTY-SIXTH SESSION OF UNESCO'S INTERNATIONAL CONFERENCE ON EDUCATION

GENEVA, 5-8 SEPTEMBER 2001

INTERNATIONAL BUREAU OF EDUCATION

Learning to live together: have we failed? A summary of the ideas and contributions arising from the forty-sixth session of UNESCO's International Conference on Education, Geneva, 5-8 September 2001, is a collective work carried out under the responsibility of the Secretariat of the forty-sixth session of UNESCO's International Conference on Education (ICE).

As a complement to this work, UNESCO's International Bureau of Education has published two CD-ROMs: one brings together the documents presented during the Conference, the messages of Ministers of Education and the ninety-nine national reports prepared by each ministry; the other contains the database of the 'BRIDGE' Project (100 good educational practices on the theme of the Conference), the introductory videos prepared for the workshops and excerpts from the television broadcast 'Tomorrow, education ...' made during the ICE by the Geneva television station 'Léman bleu TV'.

These two CD-ROMs may be ordered from: IBE, P.O. Box 199, 1211 Geneva 20, Switzerland.

This book will also be published in Arabic, French and Spanish.

The designations employed and the presentation of the material throughout this publication do not imply the expression of any opinion whatsoever on the part of UNESCO-IBE concerning the legal status of any country, territory, city or area or of its authorities, or the delimitation of its frontiers or boundaries.

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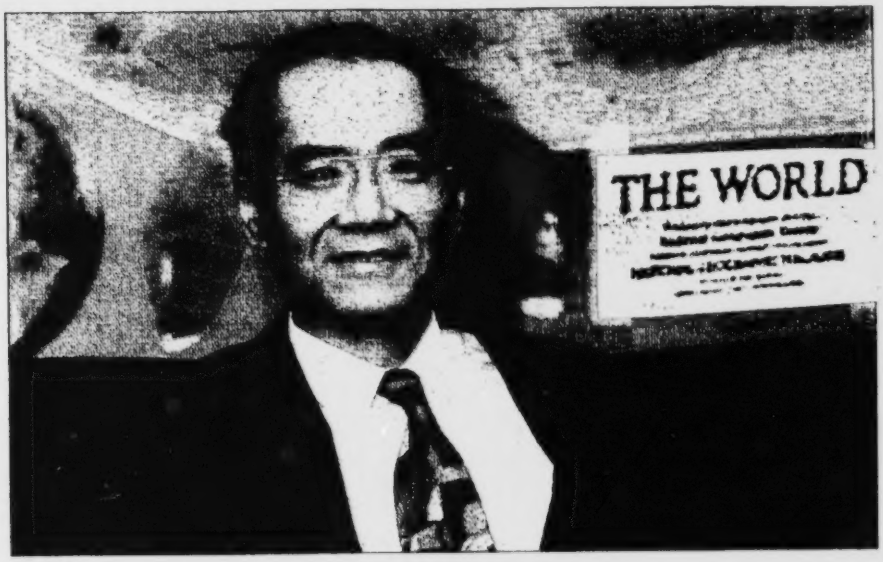

Does what happened on 11 September mean that we have failed, that our ideal is but a Utopia, that all effort is unavailing? Certainly not. It is one more reason to step up our action in order to eradicate the deep-rooted causes of terrorism, which include poverty, ignorance, prejudice and discrimination. These missions are common to the United Nations system as a whole and are enshrined in UNESCO's Constitution. They are today at the very top of the global agenda. It is one more reason to join our forces, which are forces of peace, and to reflect on how we can deploy them in a movement co-ordinated with the system as a whole.

K. Matsuura

Koïchiro Matsuura
Director-General of UNESCO

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ACKNOWLEDGEMENTS

The idea of publishing this book arose out of the desire to satisfy a concern frequently expressed about the content of any international conference : it would seem that it only reaches a few 'involved' persons—the participants—before its outcomes are permanently relegated to the administrative offices of the ministries. However, the work undertaken both before and during these conferences can be of a great value and quality. Such was the case for the forty-sixth session of UNESCO's International Conference on Education (ICE). It is a particular pleasure for the International Bureau of Education (IBE) to make this book available to all participants in the educational community.

When expressing my acknowledgements, I must, in the first place, mention those responsible for the success of the forty-sixth ICE.

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- To the Chairman of the forty-sixth session, **H.E. Mr Abraham Babalola Borishade,** Nigerian Minister of Education; and the outgoing Chairman, **H.E. Mr Andrès Delich,** Argentine Minister of Education; to the Members of the Bureau of the ICE; as well as to all those Ministers, Heads of Delegations and all participants from the entire world who shared their experiences and their practices, and in this way contributed to the wealth of ideas on the theme of 'learning to live together';
- To the Member States of UNESCO that provided their intellectual and financial contributions to the organization of workshops: Argentina, Denmark, Finland, Germany, Norway, Netherlands, Spain and Switzerland. My thanks also go to Japan, which financed the Special Session chaired by the Director-General of UNESCO, as well as to all those countries

(Canada, Cuba, the Czech Republic, the Canton of Geneva, Malaysia, Oman and South Africa) that allowed us to make videos, which resulted in a new dynamic being given to the debates by reminding us of the everyday reality of schools;

- To the host country, Switzerland, and most of all to **Mrs Martine Brunschwig Graf,** Minister of Education of the Republic and Canton of Geneva, and **Mr Charles Kleiber,** State Secretary for Science and Research, for their unswerving support and material assistance provided before the broadcast of 'Tomorrow, education ...', recorded during the ICE by the Geneva television station 'Léman bleu TV';
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- To the Director-General of UNESCO, **Mr Koïchiro Matsuura,** for his constant presence throughout the Conference and for the initiative of holding the special session that he chaired on the involvement of civil society in promoting Education for All, which was particularly appreciated by all of the participants;
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- To **Mr Jacques Hallak,** former Director of the IBE, and to **Mr Victor Adamets,** former Secretary to the IBE Council, who set in motion the preparatory activities for the forty-sixth session of the ICE; and to **Mr Juan Carlos Tedesco,** another former Director of the IBE, who provided support in

numerous ways in his capacity of Secretary-General of the two prior sessions of the ICE.

- To all my colleagues at the IBE who worked unceasingly over a period of several months with generosity, skill and enthusiasm to ensure that this ICE was, at all levels, a success.

The publication of this book in English, French, Spanish and Arabic has been made possible thanks to the generous financial contribution of the French Ministry of Foreign Affairs, General Directorate for International Co-operation and Development, Strategy, Means and Evaluation Service, to whom I express my profound gratitude.

My particular thanks are also extended to our consultant, **Mr Guy Haug,** for his valuable contribution to the writing of this book.

Finally, my thanks go to my colleagues at the IBE—**Pierre Luisoni,** Secretary to the IBE Council and Co-ordinator of the ICE; **Massimo Amadio,** Programme Specialist; and **John Fox,** Head of the Publications Unit—who provided me with direct assistance in my capacity as Secretary-General of the forty-sixth ICE and for bringing this publication to completion, a publication which, I hope, will be of interest to a wide public among those involved in education and will help them to pursue, widen and enrich their ideas and action in order to **'learn to live together better'**.

Cecilia Braslavsky
Director of the IBE
Secretary-General of the forty-sixth session of the
International Conference on Education

PRESENTATION

The present book is based mainly on the work of the forty-sixth session of the International Conference on Education (ICE), organized by UNESCO's International Bureau for Education (IBE) and held in Geneva from 5 to 8 September 2001. The theme of the conference was **'Education for All for Learning to Live Together: Contents and Learning Strategies—Problems and Solutions'**. Unless stated otherwise, the numerous quotations chosen to illustrate the points made in this book are from ICE documents and contributions. The Conclusions and Proposals for Action adopted by the 2001 ICE are provided in Chapter V.

The ICE is the only regularly occurring event during which Ministers of Education from all over the world can meet. It therefore serves as a unique and highly appreciated international forum for high-level dialogue on educational issues and their policy implications.

The 2001 ICE brought together over 600 participants from 127 countries, including in particular 80 Ministers and 10 Vice-Ministers of Education, as well as representatives of intergovernmental and non-governmental organizations. The themes of the 2001 ICE were, and still are, very relevant all over the world: those in charge of education have become well aware of the necessity and complexity of living together, as well as of the role and limits of education in this respect.

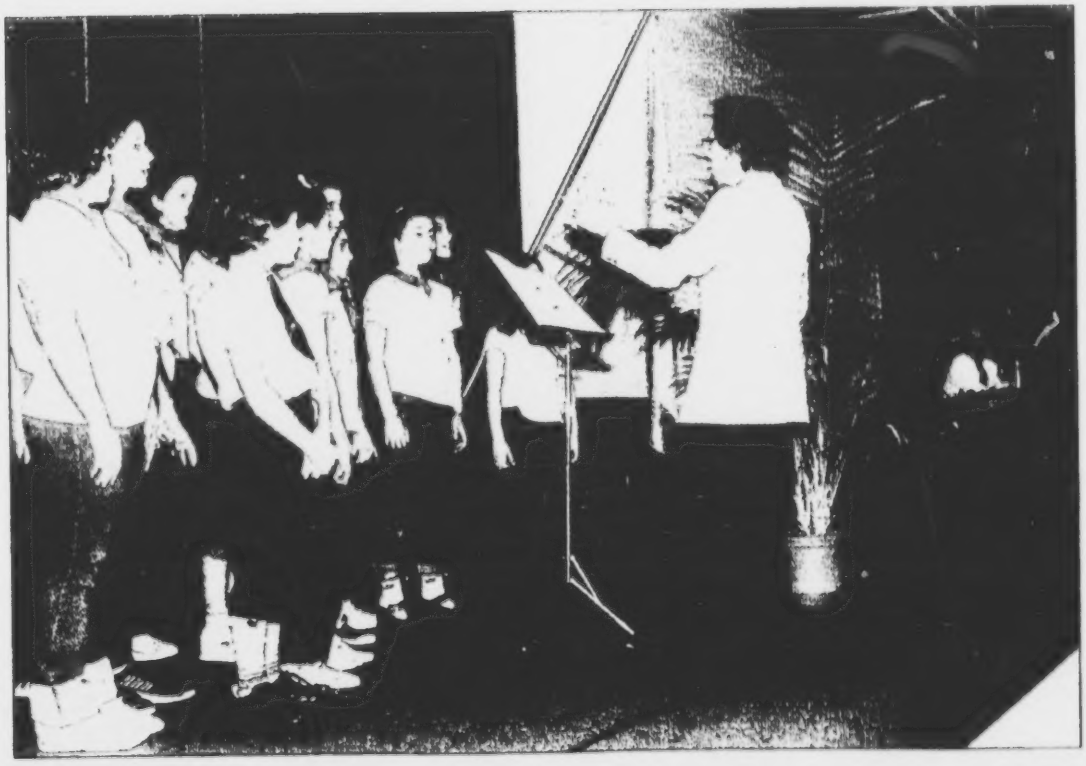
The ICE was inspired by abundant literature dealing with the principal issues that participants debated, including:

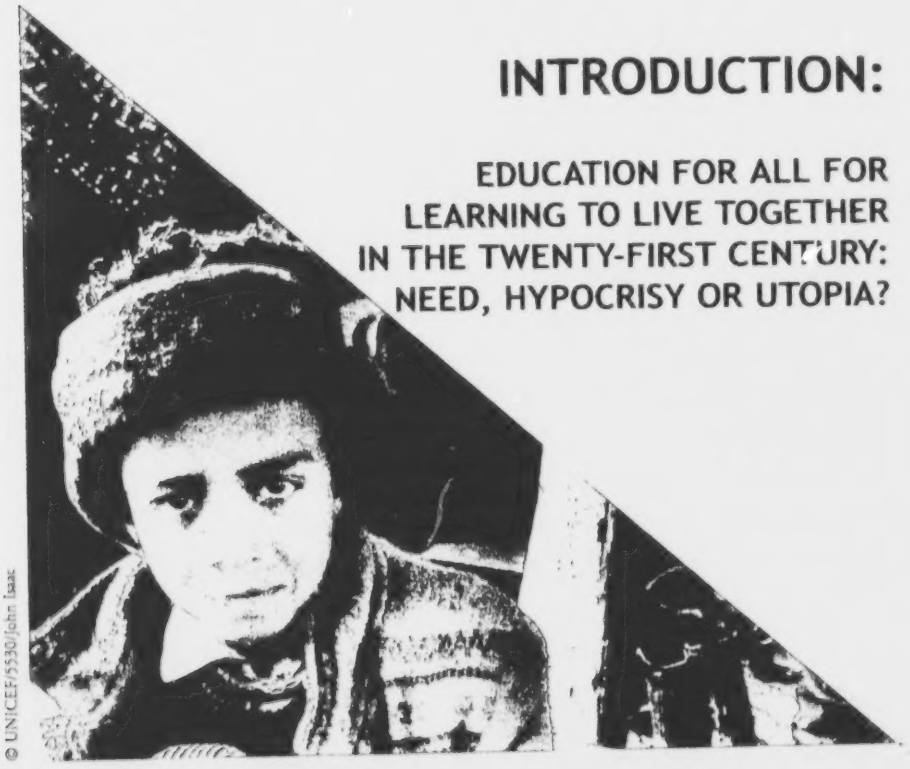
- preparatory reports;
- national reports presented by the Member States;
- examples of initiatives and good practice (including those presented at the conference as video case studies);
- messages from Ministers of Education attending the Conference;
- and contributions from the numerous researchers, experts, educationists and decision makers at all levels of education who also participated in the Netforum between April and August 2001.

More information and opinions on the vast issue of Education for All for Learning to Live Together were added during the Conference itself, in the form of keynote addresses, presentations and debates during the two plenary sessions, six thematic workshops and the special session devoted to partnerships with civil society.

The present book draws on this wealth of experience, research, opinions, ideas and visions of the future. It seeks to contribute to bringing the debate on Education for All for Learning to Live Together closer to actors of the global educational community. By setting out in a concise way the key issues and proposed actions, and illustrating them with concrete examples, numerous quotations and a number of questions, this book is intended particularly for teacher trainers, teachers themselves and their professional organizations, as well as for all actors in civil society who endeavour to improve the quality of education, to encourage dialogue and to foster in this way the capacity for living together.

Neither a 'conference report' nor a scientific or academic work, this book is intended to be a sort of 'gallery of photographs' of the forty-sixth session of the ICE—its atmosphere of dialogue, the themes of its debates, and the first-hand descriptions and experiences exchanged. Far from prescribing norms or standards, it intends to share information, ideas and practices, rather like the ICE itself, in a spirit of exchange and dialogue.





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INTRODUCTION:

EDUCATION FOR ALL FOR LEARNING TO LIVE TOGETHER IN THE TWENTY-FIRST CENTURY: NEED, HYPOCRISY OR UTOPIA?

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EDUCATION FOR ALL FOR LEARNING TO LIVE TOGETHER IN THE TWENTY-FIRST CENTURY: NEED, HYPOCRISY OR UTOPIA?

Some ten years ago, the historian, thinker and teacher Joseph Ki-Zerbo posed the dilemma of contemporary Africa (and the whole world) in a book with the provocative title *Educate or perish* (Ki-Zerbo, 1990): 'Entry to the third millennium is marked by upheavals that question the certainties of yesterday, thus obliging societies to reinvent a sense of life and create the bases for a newly viable world'. We have now entered that third millennium and, paraphrasing Ki-Zerbo, today we could write: 'live together in the twenty-first century or disappear?' Is this not, in fact, the highest stake that quality education should aspire to?

The issue for which UNESCO convened the forty-sixth session of the International Conference on Education (ICE) set the problems of 'living together' at the centre of international debate two years before the events of 11 September 2001 put it on the first page of all the world's newspapers. The Conference was convened by the UNESCO General Conference in 1998 and was held in Geneva from 5 to 8 September 2001. Many of the participants were travelling back to their countries when news broke of the 11 September attacks.

The representatives of all UNESCO's Member States had endorsed and stressed the need to address the fact that they all have problems that conspire against the chances of mankind living together in peace.

Setting out to recognize, accept and share problems represents the first step towards the search for solutions, and to share and disseminate best practices, as well as evaluating their outcomes in order to analyse the possibilities of transferring them to other contexts, represent unavoidable priorities.

The first and chief problem is that the education of the past, inherited from the century of Enlightenment and promising peace based on the exercise and teaching of reading, writ-

[1] Editions UNESCO-UNICEF, 1990.

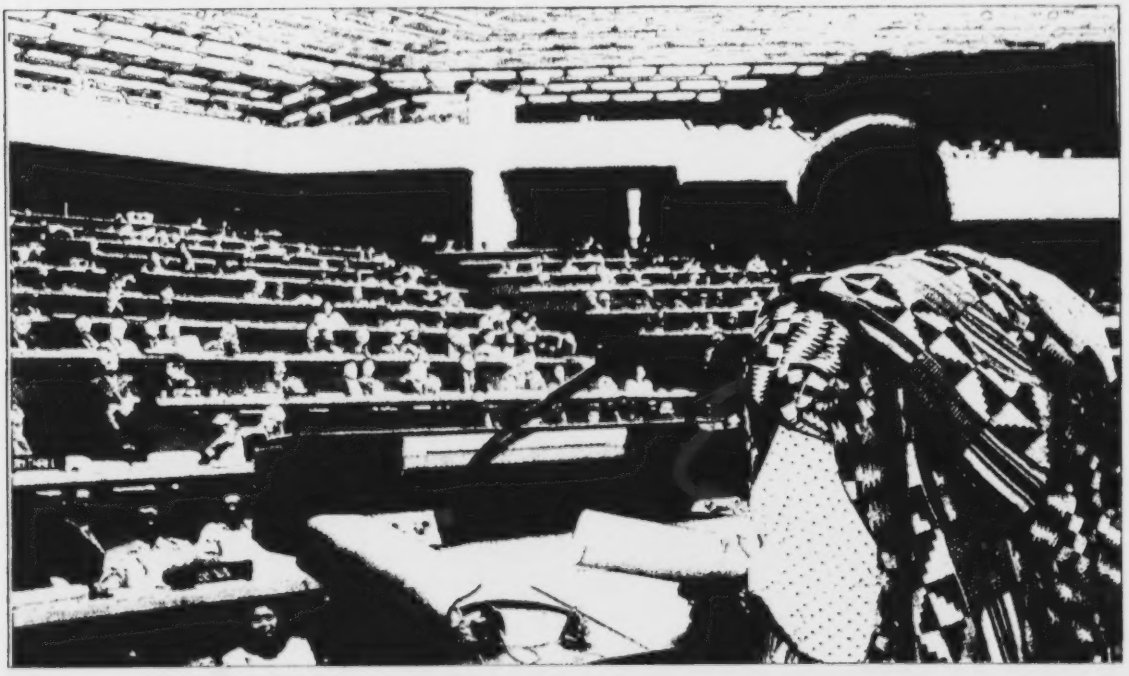
[2] Haïdara B.H., Adotevi S.S., Préface de l'ouvrage cité ci-dessus.

ing, arithmetic, logic and law, has failed in one of its objectives. In fact, as was often pointed out throughout the forty-sixth ICE, never before had mankind managed to include so many of its members in formal educational processes. However, never before had its members intentionally killed so many of their fellow humans. There are some who reckon that over 180 million people have been killed intentionally during the twentieth century. The initiators and perpetrators of these crimes, who acted in both conventional and novel ways, are usually people who have spent a great deal of their lives in the education systems of both rich and poor countries.

The Ministers, Vice-Ministers and ministerial teams that prepared and participated in the forty-sixth ICE on the issue 'Education for All for Learning to Live Together: Contents and Learning Strategies–Problems and Solutions' maintained a constant balance between: submitting evidence and seeking reasons for what many educational sociologists do not hesitate to consider a resounding failure or a direct consequence of the type of education imparted on the one hand; and the search for solutions that have allowed and are allowing progress in different areas on the other. They can be said to have sustained a perspective that was both analytical and affirmative.

Their analytical perspective made it possible to set out in the Conference's general documents and in many national reports and speeches a series of educational problems and another series of socio-economic and political problems that are at the root of the limits affecting education's contribution to living together. Their affirmative attitude, which is an inherent part of politics, led them to demand 'good practices' and analyse them, to present them enthusiastically and to draw conclusions based on inductive work and the analysis of very diverse experiences over decades.

This book is essentially a testimony of the affirmative aspects of the forty-sixth ICE, based on politicians' duty to base action on optimism and their will to succeed. It therefore underlines accounts, ideas and images that help to appreciate, know, want and be able to educate for living together. The primary and secondary school-teachers and high-level decision-makers involved in day-to-day actions have to appreciate that it is possible to educate for living together, know that there are experiences that achieve this, want to advance along this path and have the skills to put their desires into practice.



However, it is also necessary to point to aspects of the analytical and profoundly critical perspective that accompanies that optimism, because we must recognize the origins of the problems and the limits of our sphere of action as well. What is novel about the analytical view of this Conference is the emphasis given to the tension between factors outside education that are obstacles to learning—and teaching—how to live together and factors inherent in the educational institutions which made it possible to suggest that there is a 'paradigm crisis', that the ways of educating inherited from the past have limitations for achieving the desired objectives.

From this tension a very clear message emerges for the Education for All movement: it is not a question of more of the same education that has failed to bring the world the peace and social cohesion expected in the seventeenth century, or in the post-Second World War and decolonization decades of the twentieth century. It is a different education that will draw what is best from the humanistic traditions of all cultures and may even become a 'counter culture' to some centripetal forces acting in societies and perhaps threatening the future of

mankind. These centripetal forces seem to be linked to what could be called the paradoxes of globalization and traditional education.

THE PARADOXES OF GLOBALIZATION AND THE CHALLENGES OF EDUCATION FOR LIVING TOGETHER

The **first paradox** is between the openness to shared development and the destruction of potential for development in certain specific contexts, particularly in the South and East of the concert of nations. Increased international trade, the opportunities for personal mobility and the progress and speed of telecommunications provide, among other things, a concrete basis for a shared life. However, the way globalization is promoted brings serious problems in many parts of the world, articulated above all in the destruction of the environment, the decline in the quality of life of millions of inhabitants of all continents and the widening of the huge gap between rich and poor.

Then the **second paradox** is the proliferation of scientific and technological knowledge and the imbalances in the areas where it is applied. In fact, the modes of production and energy consumption in the twentieth century, the modernization transferred from North to South, population growth in a number of regions of the world or less widely discussed aspects, such as the neglect of African urban centres during the decolonization processes, have produced serious damage to the environment. In many cases technical solutions are known, for example, cooking using solar radiation in countries as vast as China, but where the appliances are not produced and the techniques or ways of using them are not taught. In the area of biotechnology, progress is being made in constructing knowledge that will make it possible to resolve very diverse problems, but while the applications of some of that knowledge develop very rapidly, in other fields, such as food production in the most densely populated countries in the world, these applications develop much more slowly.

Consequently, **the third paradox** is that the knowledge and tools that would enable a considerable improvement in the quality of life for all mankind are available, but are not applied

or learned equitably: 968 million people do not have access to drinking water, 2.4 billion do not have access to basic health care, more than 2 million people die per year due to environmental pollution and 34 million people live with HIV/AIDS (UNDP, 2001, p. 9).

In only two years, the percentage of the population using Internet rose from 2.4 to 6.7; but while in Sweden, the United States, Norway and other countries this figure reaches over 50%, in China, South Africa and Brazil it is well below 10%, and in many regions of large countries, such as Uttar Pradesh in India, or in the poorest countries in the world, it is close to zero. The separation in use of the new information technologies is cumulative with divisions in access to electricity, tractors, the telephone and innumerable other twentieth century technologies. It is simply a milestone along a kind of continuum (UNDP, 2001, p. 40/41).

Thus, we come to the **fourth paradox** of globalization in its current form, which is that never before in history has mankind produced so much wealth, but never before has there been such inequality. In 1990, 2,718 million people (that is, 45% of the world's population) lived on less than $2 a day. In 1998, the figure had risen to over 2,800 million people (World Bank, 2000, p. 29). It is reckoned that today 1,200 million people live on less than $1 per day.

These conditions mean that increasing numbers of people, and in particular young, educated people, leave their places of origin in search—successfully or otherwise—of a better quality of life wherever they can. Migrations enrich the world and individuals, but they create new problems and challenges, connected with the **fifth paradox** of globalization: the fact that there are increasing opportunities for getting to know 'the other', but at the same time more risks to individual identity, in 'preserving the ego'. Globalization, in principle a synonym of openness, could threaten the world with a cultural uniformity that would endanger the diversity of cultures or threaten a retreat by peoples into their own identity and nationality, with the inevitable consequences of intolerance and rejection of other cultures. The same thing occurs with

languages, so important for the formation and expression of cultural identity and so valuable as instruments of communication.

The **sixth paradox** at the start of the twenty-first century seems to be the proliferation and deepening of national democracies and the strength of supra-national institutions and government mechanisms. Since 1980, eighty-one countries have taken significant steps towards democracy and thirty-three military regimes have been replaced by civilian governments. The presence and influence of non-governmental organizations has become more transparent, as well as their interaction with the spheres of government (UNDP, 2002, p. 10). But voices are increasingly raised regarding the difficulties or even weaknesses of many national governments to withstand the weight of supra-national mechanisms and bodies (Stiglitz, 2002) and the tendencies for peoples living within the same nation to take refuge within their own culture. Between 1992 and 1995 alone approximately 200,000 people died in Bosnia and in 1994 in Rwanda, 500,000. Terrorism has again harassed the world, now on an international scale.

Faced with these paradoxes, which in all cases are manifested in their own particular way inside each country, in both North and South, there are two temptations. The first is omnipotence. Education and only education will be able to solve everything. More and better education for everyone and the world will change. The second is impotence. From this standpoint, Education for All for Learning to Live Together would be a hypocritical aim. How, for example, can those people who have much more than they need be educated to live together with those who lack the basic necessities?

The forty-sixth session of the International Conference on Education was not attracted by either of these temptations and adopted the principles of recognizing complexity, diversity, the need for action at all levels (international, national and local) in co-operation and synergy with promising trends, in order to counteract the conflicting aspects of each of the foregoing paradoxes. But it also reinforced the message that in these circumstances people should more than ever want and be

able to find ways of living together. Many Ministers of Education, trades union and academic representatives agree that it is necessary to avoid creating expectations and hopes that education will be able to reverse—and moreover on its own—the problems deriving from the paradoxes of globalization in its present form; but that if education does not contribute to a dynamic of 'humanization of globalization', the situation will be irreversible.

GAINS AND LOSSES IN EDUCATION FOR LIVING TOGETHER

There is no doubt that the twentieth century, and particularly the last decade, has witnessed important educational gains. But there is no doubt either that, along with these gains, there are many debts pending and that these debts are intrinsically linked to education's capacity for learning to live together.

Along with decolonization and democratization, almost all countries have laws for compulsory primary or basic education, which oblige national States and the international community to increase their efforts to guarantee educational opportunities for everyone

The concept of education as an inalienable human right has again taken centre stage. In fact, the more utilitarian conceptions of education have been giving way to more humanistic views. There is more awareness that educating for participation in the economy without incorporating values of solidarity and a vocation for integration can constitute a threat for the economy itself, since no economy can resist the centrifugal forces of disorder arising from violence or the drain of increasing expenditure on war operations and subsequent reinvestments in eternally basic infrastructures.

Education has progressed significantly at the quantitative level. The number of children not receiving schooling dropped from 127 million in 1990 to 113 million in 1998. However, while progress has been marked in certain countries or regions, in others the increase in population, along with complex socio-economic and educational factors, has conspired against greater access. Above all, as recalled by the Dakar Forum, the main shortcomings in the processes of educational inclusion are concentrated on girls and on those living in the poorest ciroumstances.

The importance of starting the schooling processes at a very early age and of guaranteeing a minimum period of schooling for everyone, particularly for the poor throughout the world, the children of poor immigrants in rich countries (OECD, 2001), and adolescents and young people where there are high levels of unemployment, is being recognized and attempts are being made to honour this.

The available information shows that in some countries and regions progress has been achieved in reducing educational inequalities. More is known about the policies that have made it possible to reduce these inequalities and alternatives are being drawn up to provide more education and more learning resources for those who have less. In the last decades of the twentieth century progress was made in the application of compensatory educational policies in countries as different as Brazil, Uganda and France.

But there are still significant imbalances. These affect, first of all, poor, isolated communities, cultural minorities in many contexts and the 'new poor' in societies in transition or in countries like Argentina where, according to local and international analysts, the application of international recipes out of context and the lack of progress in good government practice have been devastating.

These achievements have been possible because many countries invest more in education than in the past, even when in certain States the decline in GDP, along with other structural or specific factors and the establishment of other political priorities, has annihilated efforts to increase the proportion of national budgets devoted to education. Some countries, even ones where resources remain inadequate, have achieved considerable progress in the optimum use of available financial resources or in channelling resources obtained from debt cancellation into education.

Educating for living together, doesn't that simply mean educating better?

Therefore, in spite of the progress and the investments, the issue of quality of education and relevance of learning remain worrying problems in all regions in the world. In fact, one of the striking issues of the forty-sixth International Conference on Education was the similarity between critical speeches on education in rich countries and poor; in multicultural countries, and in more homogeneous countries; in countries with greater inequalities and in others with fewer inequalities. In the light of this homogeneity there are two alterna-

tives. Either some of the analyses are mistaken or there are problems that are part of the educational model inherited from the past and applied with more or less efficiency and considerable variations in practically all latitudes. It is likely that in some cases it will be necessary to move on to more differentiated and contextualized analyses. But there is undoubtedly a transnational educational paradigm associated with modernity that needs to be changed.

In particular, there is now an awareness of the fact that merely better access to education without quality education leads to a 'cul de sac'. Dropping out and failure at school, a high rate of repeated years, inadequate contents, methods and structures, insufficient numbers of teachers, poorly trained and working in difficult physical conditions, the lack of school textbooks and teaching materials, the lack or inadequacy of a serious evaluation of the learning outcomes, inefficient management, etc., are factors that determine the mediocre quality of world education.

The Ministers and their teams present at the forty-sixth International Conference on Education indicated the problems in their programmes and textbooks, in the dynamics of school life, and in the inflexibility and low impact of traditional teaching methods in the new international context. Mention was made of concrete examples of discriminatory stereotypes about neighbouring countries and national minorities appearing in the curricula and textbooks of some countries.

The renewal every five years of practically all scientific subject matter makes it necessary to think of new ways of teaching that will enable us to learn throughout life and of a new profile for primary and secondary teachers so that we can benefit from the vocation and dedication of the immense majority of the world's 60 million teachers. Many presentations during the Conference agreed with the research studies indicating that the expansion in education at the end of the twentieth century was possible in many countries thanks to teachers' invisible investment. The purchasing power of their salaries dropped, but they continued to do their work. However, recognition of this debt should be accompanied by openness to new questions and problems, which will be dealt with in Chapter Four of this book.

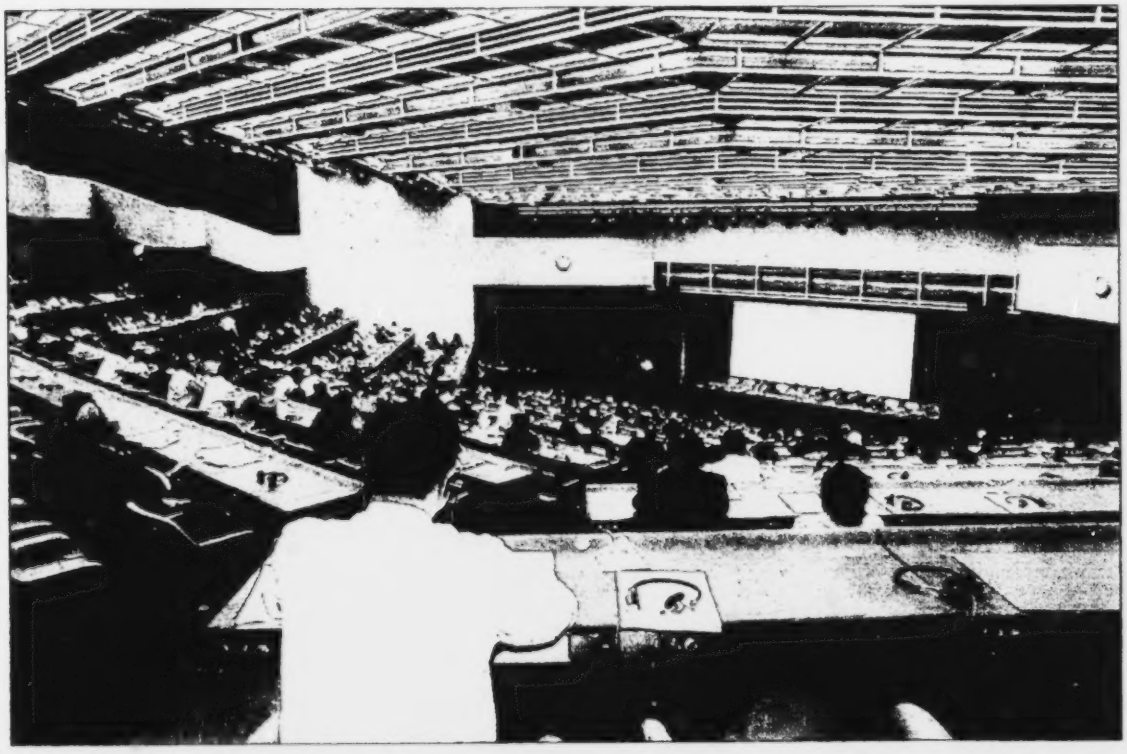
INTENSIFY DIALOGUE AND REFURBISH APPROACHES TO IMPROVE QUALITY

In the preparatory documents for the forty-sixth ICE it was pointed out that, in the light of these worrying situations and issues for the future of mankind, education is directly committed since it can and should 'make the difference'. It is possible to improve its quality if the true causes of its deficient operation and its inadequacies are attacked energetically and swiftly.

Of these key elements that determine or influence educational quality, it was maintained that undoubtedly improvements in educators' skills and their working conditions come first. But it was suggested that their effects would be useless if a thorough reformation of teaching contents, programmes, methods, structures and means was not carried out. If progress is made at the level of policy dialogue to establish a better connection between education and development policies and a more adequate teaching approach, there... will equally be gradual progress towards identification of the necessary resources for quality education for all.

Throughout the Conference guidelines were developed for this action. These included the proposition that to cover education's debts in relation to learning for a shared life that will guarantee the happiness of peoples and individuals, it is necessary to take into account the complexity of the relations between education and society and of the relations between all the dimensions that must be acted on to promote a quality of education effectively guaranteeing that shared life. The presentations by the academics participating in the dialogue insisted on the importance of recognizing that all boys and girls can be excellent at something (Trier, 2001); of including an historical perspective in the learning of sciences in order to understand their impact (Mittelstrass, 2001), of combining the learning of knowledge, values and standards (Benavot, 2002; Tiana, 2002 and Mockus, 2002) and of moving towards more active ways of learning (Wiltshire, 2001).

The Conference's most important message is the tension between: (a) the concrete experiences in each situation due to the efforts of national policies, which are as indispensable now as at the time when the interdependencies between nations were not so clearly recognized; and (b) the need to promote a new educational-paradigm for the twenty-first century so that action can have more impact. Probably one of the key differences between this new educational paradigm and the preceding one will be a new tension



between anguish and ambition. The anguish of knowing that at times and in certain contexts this call to action may have a problematical ring—the ambition of wanting to meet the need to learn to live together. Therefore it is likely that this new paradigm may have the slant of a modest utopia, towards which, simply but steadily, we wish to travel in a continuous manner.

Thanks to the numerous first-hand accounts assembled for the forty-sixth session of the International Conference on Education, the following pages will show that 'learning to live together' is a fundamental concern of educational decision-makers throughout the world. Questions have been asked, such as: What can education bring to learning to live together? What are the local and global conditions that we must create around the school such that it is enabled to provide what we hope from it?

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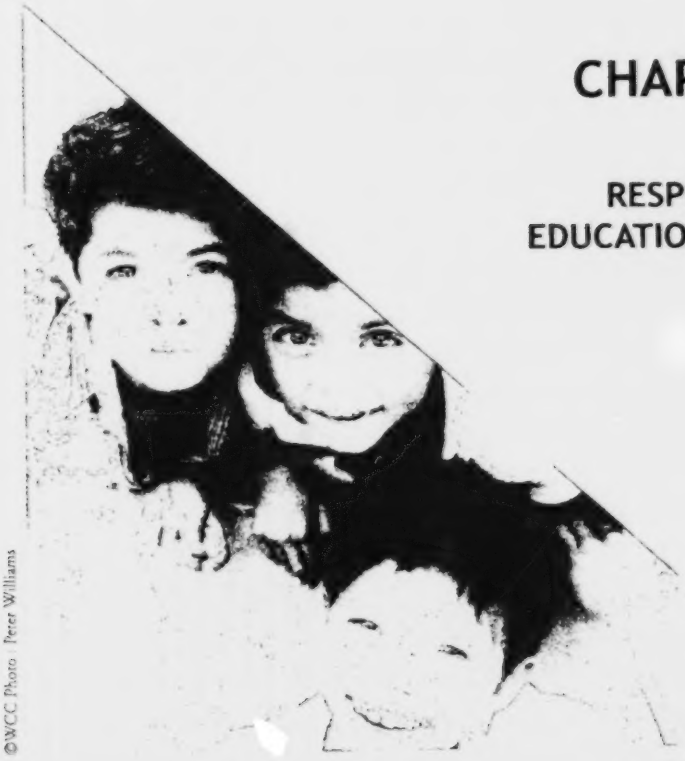

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CHAPTER I :

RESPONDING TO EDUCATIONAL NEEDS

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CHAPTER I : RESPONDING TO EDUCATIONAL NEEDS

> The educational legacy of the twentieth century is partly one of unfinished business, combined with a growing questioning of both the means and the purposes of educational provision. [...] One of the most important challenges facing us [is] learning to live together. [...] It reminds us that advances in knowledge and understanding are utterly compromised if they are put at the service of hatred, prejudice, violence and selfishness. Education that would fail to equip us for living together in peace would not deserve to be called education of genuine quality.
>
> **Koïchiro Matsuura, Director-General of UNESCO**

Learning to live with other people is in no way a new topic in education. The very notion of 'education' has from ancient time, and in all parts of the world, been geared towards preparing individuals to live in, and contribute to the group and society. However, the notion of 'learning to live together' as understood today was shaped only very recently by the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors. It builds on the lessons learnt from the last decade of efforts towards education for all and emerged in response to the growth of unacceptable inequalities between and within societies.

THE CHANGING VISION OF EDUCATION FOR ALL (EFA)

In 1990, the World Conference on Education for All in Jomtien, Thailand, stressed that every person—child, youth and adult—has the right to basic education and this represented a fundamental human right. The conference set the goal of Education for All in all countries by the turn of the millennium. Even more specifically, its principle objective was to ensure that all people should benefit from: 'educational opportunities designed to meet their basic learning needs, both essential learning tools (such as literacy, oral expression, numeracy and problem solving) and the basic learning content (such as knowledge, skills, values and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning'.

The 1990s saw numerous commitments made by nations and the international community to achieve the Education for All agenda set in Jomtien.

In April 2000, the World Education Forum held in Dakar, Senegal—held ten years after the Jomtien conference—assessed the achievements, lessons and failures of the 1990s. The principal conclusion of the forum was that, while significant progress has been achieved in many countries, unacceptable conditions concerning access to, quality of and equity in education continue to prevail in countries around the world:

- 113 million children, 60% of whom are girls, still have no access to primary education;
- 875 million adults, 65% of whom are women—one woman in four and one man in seven—do not know how to read and write;
- gender discrimination continues to permeate education systems;
- in the drive to universalize primary education, the quality of learning has been sacrificed to quantity and the acquisition of human values and skills falls far short of the aspirations and needs of individuals and societies;
- low quality education has led to high dropout and repetition rates in many countries;
- the situation of teachers (in terms of status, salary, training, etc.) has seen little improvement; talented teachers, who are much needed in education, are leaving for better paid jobs;
- poverty remains a serious problem and is the principal reason why educational goals are not met: it denies schooling, which in turn perpetuates the cycle of poverty.

The World Education Forum adopted the Dakar Framework for Action (April 2000). It emphasizes that, while the vision of Jomtien, developed a decade earlier, remains pertinent and powerful, progress towards education for all must accelerate in order to meet the nationally and internationally agreed targets of poverty reduction and to avoid the widening of inequalities between countries and within societies. The Dakar Framework for Action stresses that education is not only a fundamental human right, the key to sustainable development and to peace and stability within and among countries, it is an indispensable means for effective participation in the societies and economies of the twenty-first century.

It sets new collective goals and commitments for 2015. In particular, the Dakar Framework for Action requests that all States develop or strengthen their national educational policies by integrating them into broad-based national plans for social development and poverty reduction. It further advocates the involvement of all interested parties—all civil society—and calls for clear strategies for overcoming the special problems facing those currently excluded from educational opportunities. Finally, it addresses the chronic under-financing of basic education and affirms that 'no country seriously committed to education for all will be thwarted in its achievement of this goal by a lack of resources', thus requiring national governments and the international community to meet their collective commitments and to underpin political will with adequate resources.

COMPARED TO THE JOMTIEN CONFERENCE (1990), THE DAKAR FORUM (2000):

- Confirms the paradigm shift, replacing a top-down with a bottom-up networking approach based on the reality of localities and networks, and paying attention to the demands of the community and partnerships with it;
- Reinforces the importance of the notion of 'life skills', which broadens the Jomtien concept of 'basic learning needs';
- Pays considerable attention to information and communication technologies (ICTs), which were absent from the agenda in 1990;
- Reaffirms the primacy of national responsibility in the implementation of educational policies, while insisting on international commitment for assistance beyond the level of individual projects to the level of systemic reforms;
- Bases international assistance on the existence of national plans of action that take Education for All into account;
- Pays considerably more attention to the regional dimension, in particular through the six regional Education for All frameworks that refine and adapt the overall strategy to the specific situation and needs of countries in large world regions;
- Identifies particular areas of concern, such as early childhood education, health, education of girls and women, the impact of HIV/AIDS, adult literacy and education in situations of crisis and emergency;
- Affirms that the goal of Education for All goes beyond universal schooling and requires policies focusing on the improvement of the quality of education ('quality' refers to the effective acquisition of the competencies needed to live and work in the community and in the world);
- Insists on the need to support educational policies with global strategies for the development of individuals in political, social and cultural life, and the eradication of poverty; this underlines the strong link between education, sustainable development and peace, and hence the multi-dimensional importance of 'learning to live together'.

[The recent expansion of the education system in Mexico] no doubt represents important achievements in the area of availability, growth and diversification of educational opportunities. Nonetheless, due largely to the way in which this expansion occurred (from the richer to the poorer areas, from urban to rural ones, from the cultural majority to the minorities), the Mexican education system is confronted in the short term with a series of deficiencies [...]. The main problems are of three types: equity, quality and public management of the education system in view of the needs of national development.

ReyesTamez Guerra, Secretary of Public Education, Mexico

LEARNING TO LIVE TOGETHER—THE KEYSTONE OF EDUCATION FOR THE TWENTY-FIRST CENTURY

THE 'DELORS REPORT' AND THE FOUR PILLARS OF EDUCATION

In 1996, the International Commission on Education for the Twenty-first Century, which included educationists, philosophers and policy makers from all parts of the world, drew up a document on the essential role of education throughout life for the future development of individuals, nations and humanity. It emphasized that education had 'a treasure within' and developed a vision (a 'necessary utopia') of education for the twenty-first century based on four pillars:

- **Learning to know** refers mainly to broad-based general knowledge, combined in many cases with a deeper knowledge of some subjects, and includes 'learning to learn' as a condition for being able to benefit from learning opportunities provided at a later stage in life.

- **Learning to do** refers not only to the acquisition of occupational skills but also to the broader competencies needed to deal with different and changing situations and to work in teams. Some of these competencies may be acquired in formal courses, but they can also be learned informally, through the various social and work experiences of young people and adults.

- **Learning to be** refers to the ability to develop one's personality around a set of core values and to act with greater autonomy, judgement and personal responsibility (Faure et al., 1972). It means that education must not disregard any aspect of a person's potential, such as memory, reasoning, aesthetic sense, emotional drive, physical capacities or communication skills.

- **Learning to live together, learning to live with others** means the development of an understanding of other people in a spirit of pluralism, respect for differences and peace. Its principal focus is the development of an

appreciation of the growing interdependence (ecological, economic and social) of individuals, communities and nations in a small, fragile and connected world. This is accomplished through activities like joint projects or conflict management.

Of these four pillars, the first three had been identified before and are essential for the sound development of persons, communities or individual nations. The fourth pillar, 'learning to live together', is of a different, more global nature: its omission may result in the annihilation of all other educational, health and development efforts through war, civil wars, terrorism, the deterioration of human, financial and natural resources, pandemics, etc.

The 'treasure' within education, referred to by the Commission, remains to a large extent to be discovered.

Vietnamese education enters the twenty-first century with very significant achievements over the last fifty years. For example, 94% of adults are now literate and the inequity of gender in local education has been eliminated. But equity in education requires more than equity in enrolment. To achieve educational quality for everyone [...], local education must be given priority, i.e. educational policies in disadvantaged areas [...] and for the children of ethnic minorities and poor families.

Nguyen Minh Hien, Minister of Education, Viet Nam

In Hungary, social differences have markedly grown [...]. Economic and social disadvantages are piling up in the lives of families, to be handed down inevitably to their offspring. New dividing lines are developing between the winners and losers of rapid change [...]. One of the most important means of overcoming dangers that threaten social cohesion is the development of education and training that determines the long-term international political and economic position of the country.

Jozsef Palinkas, Minister of Education, Hungary

NEW EDUCATIONAL NEEDS, NEW CHALLENGES FOR EDUCATION

Rapid changes in the world and the entrance into a 'new civilization' have created new educational needs in areas where broadly similar trends have taken place throughout the world:

- To educate and train active, flexible and creative persons able to keep up with rapid change in the world of work, the service-based economy, the knowledge society and the scope of the field where individual and professional destinies are being shaped;
- To counteract the growth of inequality and the poverty and exclusion to which it leads; these powerful factors make it difficult for people to live together and impede economic development—even democracy. This requires educational structures and methods that take into account the diversity of starting points of learners and are designed to prevent the predetermination of educational destinies by such external factors as the lack of access to ICTs;
- To view diversity as a precious resource rather than a mere factor of inequality. The attention paid to cultural diversity in many countries has been growing and has led, for instance, to enhanced opportunities for minority or migrant groups to learn their own languages as an integral part of the educational curriculum;
- To educate individuals who are able to engage in politics and to foster respect for its principles, in particular democratic values and practices;
- To prepare individuals for an ever-broader range of personal decisions, affecting not only choices for one's personal life, but also the ethical, social or environmental consequences.

Most countries are faced with a series of common educational issues and challenges, even though they may vary considerably in their characteristics and scope:

- There is great need for renovation of curricula and teaching/learning methods in the direction of higher

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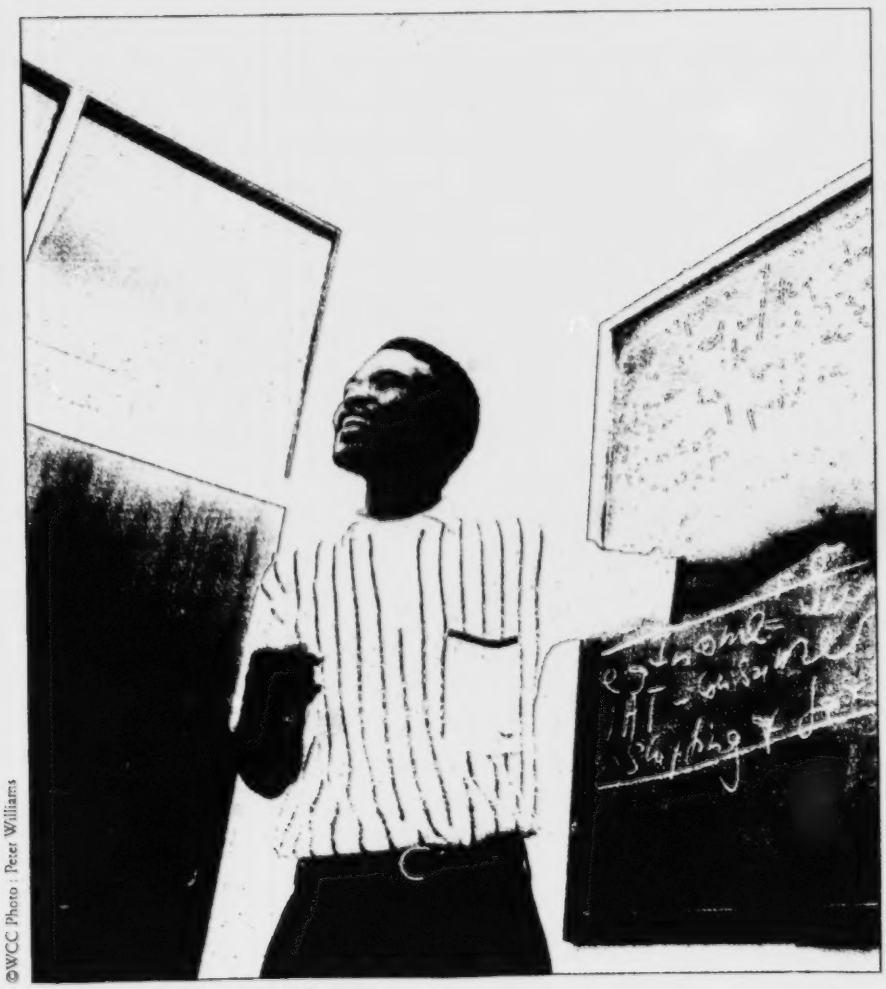
quality, defined as more relevant to the needs of learners and society.

- Overcoming the digital gap that is widening between information-rich and information-poor groups and individuals, through the dissemination and sensible use of ICTs in teaching and in learning.
- The need to reduce failure, dropout and repetition rates as well as absenteeism and to address low school enrolment and poor classroom performance; these issues entail the wastage of meagre and valuable financial and pedagogical resources.
- To open up schools to all relevant actors (parents, local communities and associations) and to the wider world.

Education is the basis for overcoming social inequalities. Not only is education a right of citizens, but it is also a requirement for development.

Milagros Ortiz Bosch, Minister of Education, Dominican Republic



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The new emerging challenges have both positive and negative impacts on our ways of life. The education reform in Thailand is [...] based on the [dual] concept of Education for All and All for Education. [The new curriculum] will be flexible enough to facilitate the community to make adjustments in response to local needs.

Thaksin Shinawatra,
Prime Minister and Minister of Education, Thailand

There is a digital rift. While in developed countries over 70% of educational centres have permanent access to Internet, this figure is less than 1% in my country.

Nicolas Javier Lynch Gamero,
Minister of Education, Peru

In the age of globalization, physical access to schools is but one priority. Access to ICTs is the other gap we must bridge. The availability of learning opportunities through ICTs is one influenced by the distribution of economic resources. In today's world, there are no rich and poor countries, only knowledgeable or ignorant ones. [...] Even more important, the intellectual capital of the less-developed countries must be preserved and optimized through technology.

Raul S. Roco,
Secretary for Education, Philippines

It is a pity [that] due to lacking funding, educational institutions and administrative bodies have access neither to internal methodological and scientific data nor to Internet [...]. 8% of Moldavian schools have access to Internet. Not being linked up, schools are deprived from information needed in education and from a possibility to share in cultural values of the world.

Ilie Vancea,
Minister of Education, Moldova

The introduction of ICTs [in education is an] utmost priority [...] both to respond to the needs of the economy and [those] of the educational process, but [also in view of their role] in closing the social gap between the poor and the rich in the Cyprus society. It is seen as a catalyst [for] social cohesion since it is expected to provide to the future citizens of the country the means for social mobility.

Ouranios Ioannides,
Minister of Education and Culture, Cyprus

AN ESSENTIAL ITEM ON THE REFORM AGENDA

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Over the last decade, from Jomtien to the Delors Commission and from Dakar to the 2001 ICE, two major, complimentary changes have occurred. The educational and broader social challenges related to quality Education for All have been acknowledged as important throughout the world, and not simply at the local or national level. As a result, it has become increasingly clear to policy makers and educationists that these vital educational and social issues cannot be addressed successfully by countries acting by themselves. They require action at the international level and coherence between worldwide, national and local efforts.

The message of 'education for living together' presented by the ICE in 2001 is increasingly forming part of the educational agenda for regional and national policies and has thus gained more strength and momentum.

> The theme of the forty-sixth International Conference on Education fits well with the [education] policy of Côte d'Ivoire. Citizenship education [...] is an essential pillar of education for all aimed at learning how to live together [as a nation].
>
> **Michel Amani N'Guessan,**
> **Minister of National Education, Côte d'Ivoire**

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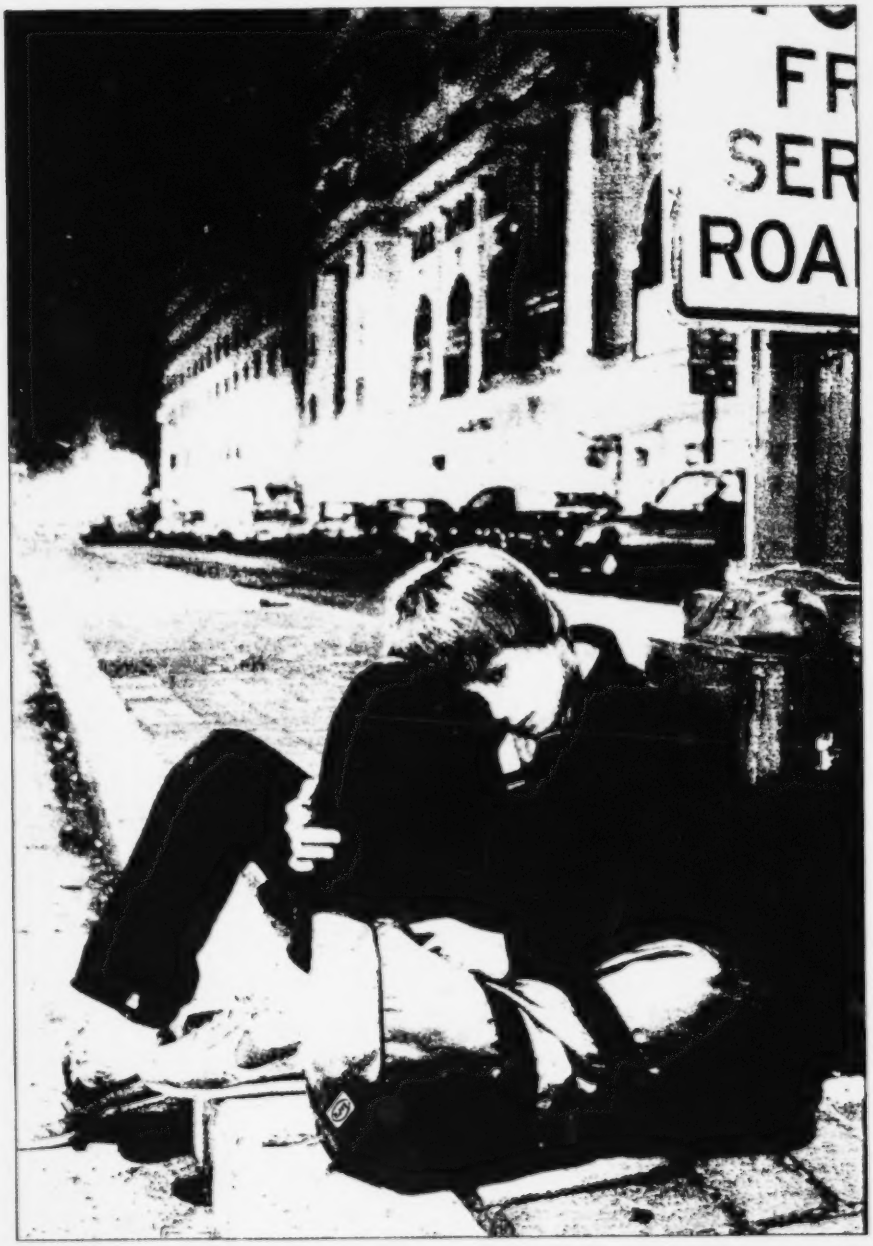

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Preventing alcoholism, drug addiction, AIDS and smoking [is] the responsibility of the State [...] in spite of hardships in the national economy [...]. However all these issues are of a global nature, and it is impossible to solve them only with the efforts of one country, one education system.

Vladimir Filippov,
Minister of Education, Russian Federation)

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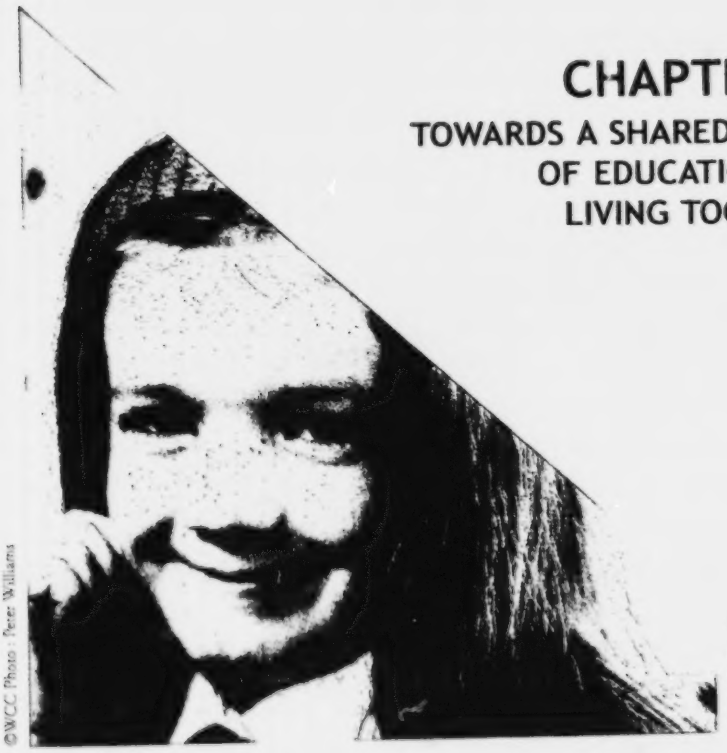

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CHAPTER 2:

TOWARDS A SHARED VISION OF EDUCATION FOR LIVING TOGETHER

CHAPTER 2: TOWARDS A SHARED VISION OF EDUCATION FOR LIVING TOGETHER

A number of concerns and issues come to mind in regard to learning to live together and how this challenge (and it is, indeed, a huge challenge) can best be addressed.

The first concern is focused on our awareness of the nature of the challenge and its importance for all our lives. The fact that education is [not] the direct, operative cause of war [...] should not lead us to underestimate its role. After all, education plays a not-insignificant part in how societies transmit and shape beliefs, values, perceptions and understanding regarding many aspects of our lives, including questions of conflict, peace and violence.

[...] More could be done to increase awareness of education's role in conveying messages that weaken or strengthen our capacity to live together. [...] Formal education may be called upon to counteract some of the violent messages communicated by society, but we need to understand more about how this may be done. [...]

At the same time [...], we have to recognize the limitations of education. We must not demand of education what we do not or cannot demand of society at large. How effective can educational messages be if they are contradicted or at least unsupported by the actual conditions for peace and justice in society? [...] We cannot expect schools to be havens of tranquillity if they are surrounded by social turbulence and violence.

[Another] concern is related to the scale on which learning to live together should be promoted. In an increasingly globalized world, learning to live with others cannot be confined to relations with one's immediate neighbours. [...] Environmental education, an important component of approaches towards learning to live together, can offer countless examples of how actions in one corner of the world may produce effects very far away.

Learning to live together should not be based on a false presumption that we can create a conflict-free world or that difference will not elicit a negative reaction in at least some cases. We must achieve better knowledge of the nature of conflict and

acquire improved skills for handling conflict so that it does not degenerate into violence or oppression. We must learn to accept the reality of other people's distinctiveness and the fact that they are unlikely to change themselves just to please us. Learning to live with others implies the right for people to remain 'others'.

John Daniel,
Assistant Director-General for Education, UNESCO

Over the last few decades, the notion of 'right to education' has changed significantly.

The Universal Declaration of Human Rights proclaims that everyone has a right to education, that elementary and fundamental education should be free and that elementary education should be obligatory. The declaration adopted by the World Conference on Education for All in Jomtien in 1990 proclaims that each person—child, youth and adult—should benefit from an education responding to basic learning needs. Since the Declaration of Jomtien, the right to education has not been measured in terms of the provision of education, but rather in terms of what society should make available to people without them having to ask, in other words, that which people need and that which is required to satisfy this need.

National unity has been the primary agenda of the Malaysian government in working towards the integration of a multiethnic and multicultural society. Education has been instrumental in bringing together Malay, Chinese and Indian young people. [...] The practice of teaching ethnic languages has ensured the preservation of traditions and cultural identities of the various communities. [...] Values such as tolerance, humility, neighbourliness, love, honesty, public-spiritedness and understanding are taught throughout the school years. These values cut across religions, traditions and cultures [in Malaysia] and are congruent with universal values.

Seri Musa bin Mohamad,
Minister of Education, Malaysia

To live is to live together. Therefore the ability to live together is undoubtedly one of the most important for human development. [...] Learning to live together is learning to live, and this can be learnt. The big challenge in educating [individuals] to live together is to mobilize the participation of all actors.

Mariana Aylwin,
Minister of Education, Chile

Even though the human being has been defined as a 'social animal', 'living together' does not appear natural, innate or even capable of being acquired once and for all.

A consensus appears to be emerging regarding learning to live together in the twenty-first century, and this includes not only 'learning how to live together', but also, and just as importantly, 'wanting to live together' peacefully.

Wanting and knowing how to live together imply:

- **knowledge,** since intolerance and rejection of others often stem from fear, which is nurtured by ignorance, and by unbearable injustice in access to knowledge.
- **emotions and sensitivity,** since they influence the necessary knowledge to build and shape values, attitudes and beliefs that are not inherited 'naturally' by human beings.
- **self-esteem,** since at the individual and societal level it is a prerequisite for listening to others, dialogue, the peaceful resolution of conflicts and an attitude towards co-operation rather than confrontation. Psychologists, teaching specialists and educators know that a positive self-image, as well as one's culture and community, are preconditions for the development of acceptance, respect and empathy for others and, hence, for solidarity.
- **attitudes and behaviours,** grounded in a number of elementary codes, such as respect for the common good and community life, form the foundation for the existence of society. Above all, a 'civil education' must be developed or rebuilt.

A major question with respect to learning to live together concerns the responsibility of schools in the development of attitudes and beliefs that favour or impede living together. Education alone cannot be held responsible for wars, violence or exploitation, nor is it able to prevent them in the future. History and current events demonstrate, after all, that educated people are capable of using their knowledge for the purpose of promoting political or religious intolerance and war or other forms of dominance. Yet, education does have an important role to play in questioning and challenging beliefs and attitudes that make it difficult for people to live together and in proposing an alternative to them.

Education is an immensely powerful tool, one that could be used to shape the younger generation's attitudes in a positive way. [...] Education is essential if we are to increase children's understanding of the similarities among all human beings and their interdependence [...]. We must seek to promote a way of life without conflict, without negative attitudes–not only within national communities but also in respect of other nations, linguistic groups, [...] and cultures. We must be able to accept and respect people and cultures in our present interrelated world even in the face of substantial differences.

Eduard Zeman,
Minister of Education, Czech Republic

Learning to live together is one of the principle challenges of the Balkan region. The mission of our schools is to prepare the new generation as citizens of a democratic society, equipped with the right concepts of co-existence with different groups and minorities, respecting other nations and other cultures.

Ethem Ruka,
Minister of Education, Albania

Burundi is striving to reacquaint itself with the values of peace, tolerance and living together [...], the values that the new schools [...] need to convey. Relearning how to live together is an imperious educational need and a necessary antidote to the virus that has so deeply torn the social fabric of Burundi.

Prosper Mpawenayo,
Minister of Education, Burundi

Another important and closely related question concerns the ability of education to transmit messages different from those prevailing in the broader society and/or in the media. This is particularly important in countries and regions that have suffered from wars or civil wars and need to restore peace with neighbours as well as within society.

At a time of global interdependence and interaction, learning to live together is not only about living with close neighbours. Demography, environmental needs, the need for peace, export-driven economies, as well as worldwide instant communication, mean that all people are becoming neighbours. Of course, at the same time geographically close neighbours ought not to be neglected, whether they live in the same

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society, in a nearby minority community or just across the border. Another important factor is that the fast-growing number of long-term migrants (estimated at over 150 million people in 2000) is transforming distant people into close neighbours. Education for learning to live together is therefore primarily about living day by day within a group, a community and a society in which one encounters diverse situations and aspirations.

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Living together is not a new concern for schools, but its main focus has moved from international peace to civil peace within countries.

François Audigier,
Professor at the University of Geneva, Switzerland

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> A big challenge in education is to find and to value a dynamic balance between human differences and similarities. Unavoidably, both [...] will always be part of human lives. We should build our collaborative efforts on similarities, but we should simultaneously fully respect differences.
>
> **Yahya A. Muhaimin,**
> **Minister of National Education, Indonesia**

> I believe that for nations to learn to live together in harmony in the era of globalization, the pursuit of universally shared values and the encouragement of pluralism, especially the promotion of cultural and linguistic diversity, are vital.
>
> **Atsuko Toyama,**
> **Minister of Education, Japan**

> Learning to live together is only one aspect of a larger discipline, namely 'education in human values'. UNESCO should actively work toward the elaboration of a common code of universal values that will be accepted around the globe, [...] attempting to harmonize the differences of the participants in the fields of religious faith, economical and political thinking, knowledge systems, living styles and so on. [This would] effectively promote the right of every human being to choose between different alternatives [...] without being compelled to do so under threat of force.
>
> **Delegation of India to the ICE**

Education for learning to live together could find itself being torn in seemingly opposite directions. On the one hand, its principal purpose could be seen as identifying and promoting a set of fundamental values shared in common by all the individuals, communities and nations of the world. On the other hand, its principal mission could be seen as educating individuals to appreciate and respect the difference of others, whether linguistic, ethnic, religious, social, etc. The vision developed at the 2001 ICE is not grounded exclusively in one or the other: learning to live together needs to build on whatever ground for common understanding there may be, but it also needs to respect and promote diversity and solidarity across different groups and nations.

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Learning to live together should not be understood as learning to accept all ideas, beliefs and behaviours in an uncritical manner. Education, and particularly education for learning to live together, is not a value-neutral endeavour. Its purpose is not to promote in an equal way all possible values but rather to promote a select group: those favouring solidarity, living together in peace and the respect for individual and collective rights.

In the knowledge society, education in the broadest sense is at once the following: the principle instrument for the preparation of new professions; a protection against social and professional exclusion; a key giving access to communication; and the tool for shaping personal and cultural identities as factors against uniformity and the levelling out of society. The boundaries between these various dimensions are becoming more blurred, but their respective weight in the educational mix varies. Cultural aspects and vocational training are no longer seen as opposing educational alternatives but rather as complementary, and bridges between school and employment are increasing in number. The new labour market demands go beyond specialized professional knowledge and encompass skills and competencies that may be acquired and exercised at school, for instance, autonomy, the ability to work on group projects, taking responsibility, working in English and in other (foreign) languages, learning by doing, etc.

Adapted from the National Report of Switzerland

Access to digital technologies is a necessary precondition for [the success of] policies focusing on equal opportunities for all (access to job markets, access to information, etc.); in fact [the need for this access to digital technologies] is equivalent to the right of democratic participation, [that is,] for full participation in world economic, political and social life. Digital technologies can radically change the way teachers teach and students learn. Thus schools are [...] the privileged agents for promoting equal access to all, for transforming the digital divide into a digital opportunity.

Efthimiou Petros,
Minister of Education and Religious Affairs, Greece

[Overcoming] the rift between the knowledge-producing and other nations [is a] huge challenge. For a long time now, the main priority of our education policy has been universal schooling—something which we achieved [...] before Jomtien. Now our priority is to provide equal post-school opportunities for all, through enhanced quality Education for All.

Moncer Rouissi,
Minister of Education, Tunisia

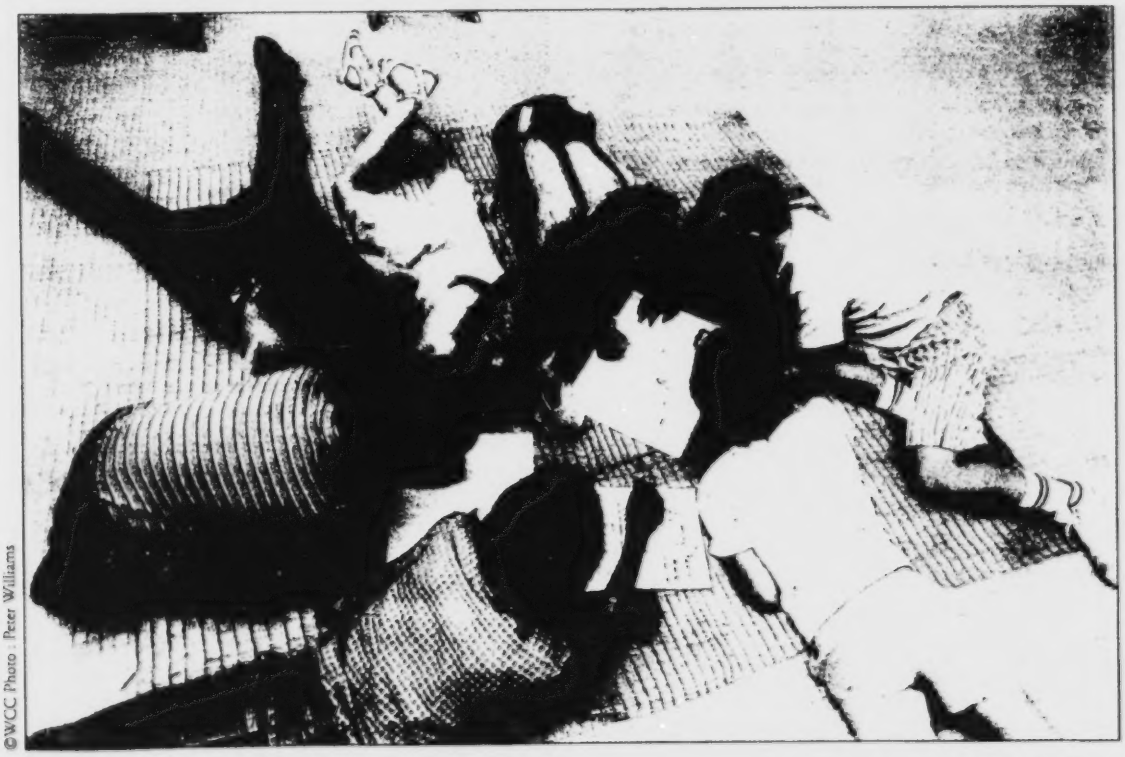
'Learning to live together' is a multifaceted agenda with many objectives, including: the acquisition of knowledge, values and attitudes necessary for active citizenship; preparation for professional life as a means of entering society and contributing to it; the development of an awareness of global interdependence and the ability to respond positively to diversity; promotion of the acquisition of moral values and a commitment to solidarity as a means of combating exclusion and hence violence, etc.

Education—in the family, at school and in society—makes possible the development of the knowledge and values upon which living in common depends. Education to live together is nothing else than just better education.

Francisco José Lloreda Mera, Minister of National Education, Colombia

All of these dimensions are essential for sustainable economic and social development in rich as well as in poor countries. The acknowledgement that a link necessarily exists between education, social inclusion and sustainable development represents a major step forward in the shaping of the worldwide educational agenda.

Furthermore, 'learning to live together' is not a new discipline to be added to existing curricula. Rather it is a concept that must permeate education systems as a whole. The time for educational structures designed to select an elite for a stratified, but integrative, economy has passed, while curricula designed for the preservation of culture and for the reproduction of a paradigm of civilization has reached its limits. New orientations are necessary for the education of individuals if they are to carry out long-term change, counteract inequalities and combat violence, at the same time as accepting technical progress while reducing its paradoxical consequences.



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Learning to live together is only possible when special attention is paid to the needs of those individuals or groups who run the highest risk of being excluded from education and society. This concerns in particular the risk for young people and adults of being excluded from professional life, which tends to entail exclusion from other social activities (e.g. culture) and systems of protection (e.g. health care). The 2001 ICE enhanced the awareness that exclusion generates violence –irrespective of its sources or reasons. A basic requirement for learning to live together is that all have equal opportunities to access quality education meeting their particular needs–a challenge made both more essential and more difficult over the last decade, in particular with respect to equal access to information and communication technologies.

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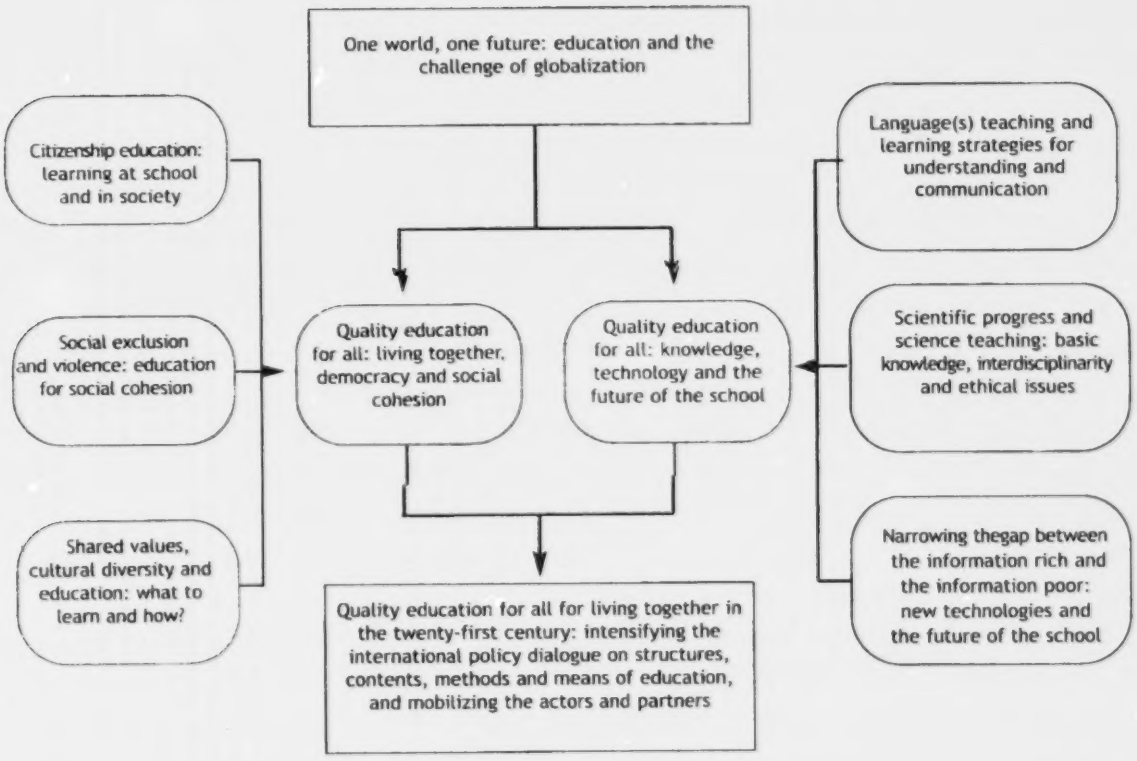
EDUCATION FOR ALL FOR LEARNING TO LIVE TOGETHER: CONTENTS AND LEARNING STRATEGIES— PROBLEMS AND SOLUTIONS


One world, one future: education and the challenge of globalization
Citizenship education: learning at school and in society
Social exclusion and violence: education for social cohesion
Shared values, cultural diversity and education: what to learn and how?
Quality education for all: living together, democracy and social cohesion
Quality education for all: knowledge, technology and the future of the school
Language(s) teaching and learning strategies for understanding and communication
Scientific progress and science teaching: basic knowledge, interdisciplinarity and ethical issues
Narrowing thegap between the information rich and the information poor: new technologies and the future of the school
Quality education for all for living together in the twenty-first century: intensifying the international policy dialogue on structures, contents, methods and means of education, and mobilizing the actors and partners

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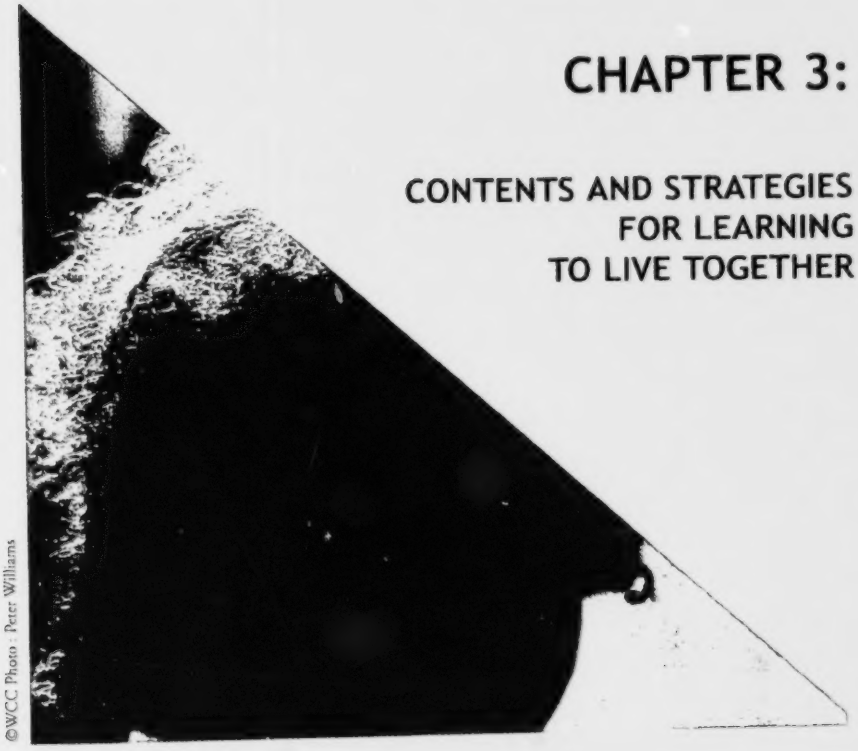

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CHAPTER 3:

CONTENTS AND STRATEGIES FOR LEARNING TO LIVE TOGETHER

CHAPTER 3: CONTENTS AND STRATEGIES FOR LEARNING TO LIVE TOGETHER

During the forty-sixth session of the International Conference on Education (ICE), the ministers and educationists underlined the importance of the challenges set out in the previous chapter and expressed their willingness to overcome them. However, these challenges require significant changes in the content and the methods of education. The ICE made it possible to share and disseminate considerable experience acquired from all regions of the world. In this way it contributed to a better identification of the components of education for learning to live together and the development of a more coherent paradigm for education for the twenty-first century (see figure on page 46).

Education for learning to live together concerns numerous domains:

- citizenship education;
- education for social cohesion: combating exclusion and violence;
- education and cultural diversity;
- language learning strategies;
- science learning;
- ICTs and the digital divide.

Each of the following sections deals with one of these content areas. These sections, corresponding to the thematic workshops of the ICE (see Annex 2), present the main lines for future developments, illustrating them with case studies, examples of good practice or reforms presented during the Conference, national reports and expert opinions.

The final section integrates the six content areas and explores overall strategies for curricular reform for learning to live together (in terms of content, teaching material and methods).

These orientations may guide efforts to improve education at individual schools, in each community and nation, and

even at the international level. They are the core of the vision (or the 'necessary utopia') of what the nations of the world want for and from education in the twenty-first century.

CITIZENSHIP EDUCATION: LEARNING AT SCHOOL AND IN SOCIETY

> Individual and collective development were promoted exclusively in turn, yet they constitute the two sides of the same coin in today's world. The first refers to the knowledge society, the second to citizenship education. [...] School is the first place where solidarity and the rights and duties linking each individual to others can be learned. Citizenship cannot be decreed, but it may be stimulated.
>
> **Hervé Hasquin,**
> **Minister-President**
> **of the French Community of Belgium**

> New history textbooks: history teaching plays an important role in the building of citizens' vision of the world; the Council of Europe plans to step up assistance activities concerning the design of new history curricula and the establishment of new standards for history teaching, including the production of new textbooks in the Russian Federation, the countries of the Caucasus, Southeast Europe and the Black Sea region.
>
> **Meeting of the Council of Europe's Standing Conference**
> **of European Ministers of Education,**
> **Cracow, Poland, 15-17 October 2000**

> Fighting poverty is [...] the very beginning of the process of learning to live together. Programmes to eliminate illiteracy and to teach adults are [...] important: illiterate adults (both men and women) teach values to their children [...].
>
> **ALECSO, Arab League Educational,**
> **Cultural and Scientific Organization**

Learning to live together requires the development of democratic citizenship education. This has been a growing concern in nearly all education systems and should be seen in light of the progress over the last decades toward democracy as well as gender equality around the world. This 'civic' or 'citizenship'

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education is based on the acquisition of knowledge, the shaping of attitudes and the building of appropriate values, a process requiring much time and attention.

How do we introduce the practice of citizenship education in such different social and economic contexts? How can the educational community contribute in the most efficient way possible to citizenship education? These questions raise specific challenges, particularly concerning :

- The new roles and responsibilities of the teachers;
- Participation in and actual practice of civic life in various educational situations;
- The coming together of the educational messages and the values communicated by the school and by society in general—and particularly by the channels of social communication.
- The possibilities and the limits in the use of new information and communications technologies (ICTs).
- The importance to be given to the construction of user-friendly social networks.

The principal orientations identified by the 2001 ICE show that schools in particular and education in general should:

- Encourage the participation of pupils in internal school decisions and student associations.
- Create an institutional ethos encouraging dialogue, co-operation and democratic relations, and establish co-operation with families, communities and the whole society.
- Promote a whole-school approach to citizenship education; it requires not only the transmission of values, but also the acquisition of knowledge and the development of a direct experience with democratic practice.

What will the role of education be in the development of a universal form of citizenship? Universal citizenship requires that responsibilities be shared and a sense of belonging to a single entity that goes beyond the national, at the same time as a 'common future'. However, it is not always easy to reconcile this vision with history and the daily reality of countries and communities. The Conclusions of the ICE (see Chapter V) provide some answers.

The 'civic path', France: Citizenship education and the democratic functioning of schools have attracted growing interest in recent years and several reforms have been adopted in this area. While civic instruction has traditionally been a theme for teachers of history and geography, the current trend is toward it becoming more and more a topic in all disciplines and for all teachers. Secondly, a growing number of special events dealing with a particular theme (women's rights, children's rights, hunger in the world, environmental issues, combating racism, freedom of the media, etc.) have come to involve all teachers, and many have been co-organized with local media organizations or partners. Thirdly, the regulations adopted by each school have been revised in the direction of a stronger organized involvement of students in democratic representative bodies. Finally, the 'institutional project' developed by each school now always includes a strand on citizenship education and draws on activities involving all relevant local actors and organizations, such as healthcare professionals, police officers, judges, social workers and informal educational and youth organizations. This 'civic path' leading from pre-primary to upper secondary school aims to equip students with skills, attitudes and experience needed to become critical and active citizens.

Adapted from the National Report of France

Improving gender equality and co-education: the Sultanate of Oman has ensured the provision of educational opportunities for all citizens regardless of their gender—something which did not exist before 1970. Students are unconditionally enrolled in schools. Since 1991, increased emphasis has been placed on improving the efficiency and quality of general education for all and on the elimination of regional and gender disparities. Instructional materials take account of international views for the twenty-first century, the needs of Omani society and overall educational goals, in particular: eschewing violence and extremism; establishing understanding and co-existence with others; developing the active role of citizens in maintaining peace and development through mutual co-operation and understanding; and emphasizing individual and children's rights.

Adapted from the National Report of Oman

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Pupils' Parliament, Lithuania: After the restoration of Lithuania's independence [...], a civic education programme was inaugurated in 1991. We decided that [it] must be multi-layered, that is, civic issues must be integrated into all subject syllabuses as well as taught as a separate discipline. We place great hopes in the Pupils' Parliament established in 2000. Pupils may draft laws and submit them to our Parliament. The Pupil's Parliament now has ties to similar institutions in other countries.

Vaiva Radasta Vebraite,
Minister of Education, Lithuania

The APNIEVE network brings together people from many countries in the Asia-Pacific region committed to values education for living together in a globalized world. It has published teacher sourcebooks and conducts workshops on teaching values, principles and ethics, using highly participative methods. APNIEVE's experience has taught that: teacher training is a vital prerequisite, since teachers must first learn to critically explore their own values, identity and culture; the teaching/learning methodology for values education is more important than intellectual knowledge; and values for living together are best integrated across the curriculum rather than as a separate subject.

Vice-President of APNIEVE,
Australia

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Swedish schooling is not neutral when it comes to values. The idea is that the curriculum should clearly state the basic value system [...] that permeates all school activities [...]: respect for a person's dignity, individual freedom and integrity, gender equality, appropriate care for special needs children, an intercultural perspective and taking responsibility for one's actions are such fundamental values. The challenge of equity is to provide to all students, regardless of their backgrounds and where they live, a learning environment enabling them to reach the national objectives with respect to values and knowledge. Lessons on law, regulations, values and attitudes alone cannot impart a living sense of democracy. Learners must be able to practice it themselves in everyday school life and in the teaching and learning of all subjects.

Adapted from the National Report of Sweden

In Japan, the enrichment of moral education is a priority in elementary and secondary education. Moral education aims at nurturing in children such morality as will provide a sound foundation for ensuring a better life for them on the basis of their proper awareness of how human beings should live. In recent years, the environment surrounding children has been changing, and moral education should be further enriched to make children aware of the preciousness of life, consideration for others and norms such as right and wrong and good and evil, as well as to nurture sociability. For these reasons, the new curriculum is one that has been improved to make children learn through personal experiences in moral education in co-operation with the home and the community.

National Report of Japan

EDUCATION FOR SOCIAL COHESION: COMBATING EXCLUSION AND VIOLENCE

The 'Forty-school project' in South Africa: The Centre for Survivors of Violence and Reconciliation operates a programme in South Africa designed to prevent and cure violence at school in the wake of the abolition of apartheid. Activities involve teachers as well as students and include, for example, theatre, the cleaning-up and upgrading of school premises by those who attend them and care provided to the victims of physical and psychological violence.

Video presentation introducing Workshop 2 at the ICE

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'Tackling Violence in School' (Norway and European Union): In combating violence, school plays an essential role [since it] is the best way of reaching young people and their parents. A specific programme or campaign alone cannot solve behavioural problems at school. Work against violent behaviour, including bullying, racism and discrimination, demands a continuing and long-term effort. The heads of schools play a key role in creating a positive environment in their schools. However, specific action is also needed. Violence is a growing international phenomenon: international co-operation is [therefore] of growing interest. An example is the EU project 'Tackling violence in schools', which has shown that a broad-based approach combining school, parents, the local community and pupil activity has positive effects

Fact sheet on combating school violence, Ministry of Education, Norway

The project 'Comunidade Solidaria' fights poverty and social exclusion in the poorest regions [of Brazil] through the co-ordination of civil society with public administration. It includes in particular an action programme against illiteracy ('Alfabetição Solidaria') based on community education and a scheme mobilizing thousands of university students to work in disadvantaged communities.

Universidade Solidaria, Brazil

The 2001 ICE debated the question of how the content and processes of formal education relate to the process of social exclusion and the patterns of violence associated with the breakdown of social cohesion. This theme has become a major concern of policy makers and educationist over the past decade. Yet, the role of education in strengthening social cohesion is still interpreted in various ways: for some, social cohesion is primarily an issue for economic and social policies and addressed to society in general; others think that, even if education alone is not enough, the objective of social cohesion is part of its fundamental mission and that educational policies should serve as counterweights to the effects of family and social background, which still remain the most powerful determinants of school destinies in most education systems.

Orientations for the future taken at the 2001 ICE address three principal questions.

- What are the consequences of societal violence on education? While many countries express the view that social cohesion presupposes peace, there is also widespread consensus that peace in turn can only be based on justice. The institution of school is no longer an ivory tower and, in numerous cases, violence at schools reflects the climate of violence and of injustice that characterizes the environment in which these schools function.
- How does formal education relate to the wider processes of social exclusion? The family, the home, the immediate environment as well as the media play a central role in socialization from a very early age. Television, in particular satellite television, is increasingly important in the education of young people in today's societies around the world. The limits of schooling ought to be recognized. There is no conclusive evidence regarding the ways in which individual and interpersonal skills and attitudes transmitted through formal and non-formal education shape group behaviour, particularly in settings of acute social and political tensions.
- How can education contribute to the strengthening or rebuilding of social cohesion? The principal thrust of the educational agenda for social cohesion lies in efforts to reduce school failure and dropouts, in full awareness that exclusion from school usually entails exclusion from other areas of social life (often starting with employment) and that exclusion generates violence.

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There are examples of successful initiatives based on a complementary strategy combining cultural, economic and political components. Their common features are that they develop a civic culture through raising awareness of the need for minimal rules for living together and that they draw simultaneously on formal and informal approaches, including schooling, adult (and parent) literacy and psycho-social support in societies emerging from conflicts.

Critical factors include effective networking for dialogue and the sharing of experience between educational institutions, between teachers, between teachers and parents, between school and community-based organizations, and between donor agencies. These partnerships may help education to promote social cohesion and prevent (or at least reduce) social exclusion.

EDUCATION AND CULTURAL DIVERSITY

> Multiple cultural identity is like the accordion, which needs to be pushed open and closed to play a melodious musical phrase; in the same way, cultural identity in today's world is not a choice between local roots and openness to the world, but rather the ability to combine both in an appropriate way.
>
> **Cecilia Braslavsky,**
> **Director, UNESCO's International Bureau of Education**

> According to Fleming (1993) three broad educational and social values which cross provincial/territorial boundaries have shaped the attitudes of Canadians towards public education. The first is the elimination of obstacles to access related to language, gender, race or a physical or mental handicap; the second is the conviction that the quality and choice of education should be the same irrespective of place of residence and local availability of resources; the third is cultural pluralism, which was adopted in the 1970s and meant for the First Nations of Canada the end of the dark period of 'residential schools' during which the school system was used as a means of assimilation.
>
> **Adapted from the National Report of Canada**

> Self-esteem as a foundation for multiculturalism: The current focus given to international dialogue on education for living together [...] indicates a recognition that [...] this pillar of education is critical to the establishment of a sustainable social order. There is an ever-growing demand on our citizens to increase their knowledge and appreciation of other societies and cultures while being reassured about the value and viability of their own.
>
> **Bruchell Whiteman,**
> **Minister of Education, Jamaica**

In many countries or communities the transition from cultural uniformity to cultural diversity and exposure to other values has occurred only recently as a result of globalization, migrations, ICTs and the greater mobility of people and ideas. Education for cultural diversity is therefore in many respects both a new challenge and an urgent need. The 2001 ICE focused on an essential issue: to determine what should be taught and how.

To what extent should education be focused on common values shared across cultures or rather on the ability of diverse cultures to co-exist and engage in a dialogue? While harmonization seems both undesirable and unfeasible, the growing interdependence of regions, countries and communities should be underlined in curricula, in particular in history, geography, civic education, social studies, religious or ethical education, as well as in the learning of the mother-tongue and foreign languages. This concerns both the production of new textbooks and teaching materials providing different interpretations of the same event in different countries or communities instead of a single, usually ethnocentric one. It also involves the development of curricula and teaching methods adapted to the diversity of cultural and social contexts. Yet, the principal question about the value of certain cultural characteristics remains unanswered: are they all positive, do they all deserve respect, are they all worth being transmitted to the next generation as factors fostering living together? How can common values be promoted in contexts of fear or discrimination?

The content of education for cultural diversity should emphasize the transmission of the cultural heritage, a degree of autonomy from globalization, learning relevant to the community and to the learners, the promotion of gender equality and, above all, the learning of the mother-tongue. This learning seems to be a new or renewed priority in a considerable number of countries, but it is not articulated in the same way everywhere: sometimes the trend is towards the strengthening of the rights of minority cultures to a cultural identity of their own in combination with the learning of the majority's language and culture; other countries want to open access for all citizens to all cultures, both the minorities' and the majority's, in order to allow them to share in the same cultural and linguistic diversity, and co-exist in a constructive way. This implies, in particular, the absence of a hierarchy among the various languages spoken in a country or community.

For the purpose of intercultural education, the boundaries between formal and non-formal education should be removed. School alone cannot be expected to solve the problems and conflicts resulting from political, economic, historical and social factors. Hence, the involvement of all school actors and partners (teachers and trainers, learners, parents and families, peer groups, local communities and local, regional and national

New meaning of education in Nunavut, Canada: Canada's latest autonomous territory, Nunavut introduced a new school curriculum in 1999 based on the search for a balance between traditional Inuit values and knowledge and the requirements of modern life. It aims to build up a strong communal identity through the teaching of the Inuit language, Inuit culture and Inuit traditions, combined with the active involvement of families. The underlying principle is that enhancing self-respect through increased respect for one's own culture is the best way to develop a positive awareness of the impact of technologies on local life and integrate both dimensions.

Video document introducing Workshop 3 at the ICE

From black and white to colour: Research carried out in Belarus explored factors that may inhibit the development of pupils' capacity for international understanding. Among the many psychological factors involved is the tendency for children to develop a simplified, 'black-and-white' notion of the world, dividing people and nations into 'good' and 'bad', idealizing one's own behaviour and completely dismissing the opinions of others.

Lucie-Mami Noor Nkaké,
Education for international understanding.
Geneva, IBE, 1996.

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LANGUAGE(S) STRATEGIES FOR UNDERSTANDING AND COMMUNICATION

> Most countries [...] are faced with the same problems and the same challenges, irrespective of their level of economic development and of the political and social conditions prevailing in their part of the world. Language learning [is] a precious tool for living together. [For the purpose of citizenship] in ever more multicultural and diversified societies, [...] the native language, the local language, the neighbour's language [and] the world communication language are as many challenges if one accepts that a language is not only a means of communication but includes a strong cultural component combined with the dimension of identity.
>
> **Martine Brunschwig Graf,**
> **State Counsellor for Education,**
> **Republic and Canton of Geneva, Switzerland**

> In primary education in Latvia, one model of educational development is proposed for schools with Latvian as the language of instruction and four models of bilingual educational curricula are proposed for schools serving minority populations so that the pupils of such schools may acquire in their native languages, bilingually or in Latvian the same educational content as the pupils of schools [offering instruction] in Latvian and can begin their [secondary] education in the Latvian language.
>
> **Adapted from the National Report of Latvia**

The fundamental importance of language learning and language communication in 'learning to live together' was underlined by the 2001 ICE.

The Conference provided an opportunity for a large number of countries to confirm their multilingual status and to acknowledge that instruction in the mother-tongue is of crucial importance for pedagogical, social and cultural reasons. The monopoly position held by one 'global' language (or by a restricted number of 'international' languages) in international communication may be perceived either as a threat to linguistic and cultural diversity, because it discourages the learning of other languages, or as a simple tool for communication whose danger should not be overrated since it tends to

be used only for specific purposes or in a restricted number of language-use situations. The ICE underlined that there are no superior and inferior languages for the transmission of knowledge and values and for the creation of a dialogue.

Mother languages and national and international languages are more than just means for communication. They serve also to facilitate understanding and appreciation of oneself and openness to differences. Hence, they allow a dialogue with others and contribute to peaceful conflict resolution. This is particularly true for the learning of the mother-tongue, which has been recognized as a top priority in many education systems. This often remains a politically sensitive question, primarily in countries where numerous languages coexist. It is sometimes difficult to obtain a national consensus on the choice of language of instruction and parental approval requires large awareness-raising and information campaigns. It seems, however, that the priority given to the native language of students constitutes the best basis for further learning (including for the learning of other languages) and fosters positive emotions needed for the building of a personal and cultural identity, as well as the sentiment of belonging to the community.

How can language teaching and learning strategies be made effective? The ICE stressed the need for language learning throughout the period of education. The usage of methods privileging communication gives interesting results, but there is an unfortunate relative lack of pedagogical research about the comparative efficiency of various language learning patterns or strategies. This question concerns in particular the best time for introducing foreign-language learning in school curricula and the impact of early instruction in foreign languages, including on the learning of the children's own language.

'Speaking more languages makes one more human' (Czech proverb). The language teaching priorities in the Czech Republic are to ensure that children are able to communicate in their own language [Czech], to awaken their interest for other languages at an early stage (starting the teaching of English in pre-primary and the first year of primary education), and to offer a real choice from a significant number of other foreign languages in later schooling, including those of neighbouring countries, national minorities and the European Union. Foreign language teaching pays considerable attention to cultural aspects such as music, etc.

Video document introducing Workshop 4 at the ICE

Valuing migrant children's languages in Germany: Intercultural learning should also include a comprehensive range of foreign languages on offer. The intensification of foreign-language learning [...] has been promoted in recent years by the increased inclusion of foreign languages in primary school teaching in the spirit of a first encounter with a foreign language. It also includes bilingual teaching with parts of subject lessons in the foreign language. The secondary school exit examination (Abiturprüfung) can only be taken by those who have studied at least two foreign languages over a minimum period of time. Children who arrive in Germany at the lower secondary education level, who in any case have to learn German intensively and cannot catch up in the second obligatory foreign language, such as English or French, may choose the language of their country of origin or have it recognized. Pupils who enter directly into upper secondary education may replace the compulsory foreign language with the language of their country of origin or with Russian. Thus, in North-Rhine/Westphalia in 1998 7,000 foreign pupils were successfully examined in their native languages instead of a second foreign language. Examinations were held in a total of thirty-five languages.

National Report of Germany

Croatia launches a reform of its education system—structure, standards, curricula, methods—in order to develop a system compatible with those of developed democracies based on the principles of pluralism, co-existence, tolerance and democratic standards.

Vladimir Strugar,
Minister of Education, Croatia

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Convergent teaching gives priority to the child's own language, which serves at the same time as a means of communication and expression and as a tool for structuring thought and personality. The introduction of a second language should be contemplated only when the most important types of behaviour, especially those concerned with writing, have been mastered in the mother-tongue. A child's mother-tongue, in our view, is the only language that can develop in the child the behaviour, attitudes and aptitudes needed for all types of learning. It generates trust and harmony between pupils and their teacher and amongst themselves. It provides the children with a better opportunity to perceive and query the world around them. It frees them of their inhibitions and develops their imagination and creativity. A child who has learned to read, write and calculate in his own language will use the same skills when learning a second language, which in turn will give him a clearer awareness of his own tongue, his culture, and the world around him. According to convergent teaching, initial learning should start from the child's personal experience and should use his awareness of his socio-cultural environment as a reference. The opening to the outside world will occur gradually as the child progresses through school. This also enables the learner to incorporate the school as part of his daily life.

Adapted from: Samba Traoré,
Convergent teaching in Mali and its impact on the education system.
Geneva, IBE, 2001. (INNODATA monographs, no. 6.)

Technology development [...] achieves and promotes communication and convergence. On the other hand, it inundates the world with a horrendous, appalling and multifarious quantity of weapons of mass destruction, which push the world to the brink of self-destruction. Science is a mixed blessing. But education—if its means and effects are properly used—can place science at the service of humanity.

Mohammed A. Rasheed, Minister of Education, Saudi Arabia

SCIENCE LEARNING: BASIC KNOWLEDGE, INTER-DISCIPLINARITY AND ETHICAL PROBLEMS

The 2001 ICE stressed that the universality of science, both in terms of content and a common reasoning method, is an important dimension of learning to live together: it develops a common notion of the world and values such as sharing, co-operation and interdependence. Access to universal scientific knowledge is a right of all, rich and poor, male and female, irrespective of ethnicity or religion, and is hence closely linked to citizenship and democracy. At the same time, science is a key contributor to economic growth and sustainable development and the gap in science learning between developed and poor countries is an impediment to living together more harmoniously on the planet.

The development of science education is impeded by a series of factors:

- inadequate teaching methods and the obsolete contents of natural science curricula;
- the lack of resources for, and the consequent poor quality of, science education in many countries;
- the perception of science as an instrument of dominance or exploitation of the poor by the rich in large parts of the world;
- the diminishing attractiveness of science disciplines among young people, especially girls;
- and the widespread shortage in teachers of these disciplines at all levels of education systems.

What kind of science education do we want and for what purpose? The acquisition of scientific competencies must allow citizens to better understand the world and to know how to act in it for economic growth and sustainable social development, in full awareness of the ethical values and citizenship models linked to scientific progress and to its consequences.

The principal orientations taken for the future emphasize that science learning needs to be profoundly renovated and should, in particular:

- answer the need to improve the quality of science education at all levels and to avoid discrimination between genders or against disadvantaged groups;

- adopt active, real-life learning methods as a source of learning;
- stimulate critical thinking and curiosity as a stimulus to intellectual discovery of the universe, focusing on both boys and girls;
- alleviate curricular overloads in scientific disciplines and adapt them to what students are effectively able to learn;
- link cu. ricula to the human and social context by stressing the ethical dimension of science in terms of human values and responsibilities with respect to others, the environment and future generations;
- favour an interdisciplinary approach as a means of putting science into context;
- develop 'learning to learn with others' and links between formal learning at school and informal learning in the community as a means of ensuring the sustainability of science learning (media, multimedia, museums, scientific parks, etc.);
- recognize that ICTs have an important role to play in science education, but cannot and should not replace real-life learning experiences.

For the ICE, the feasibility of the above orientations depends strongly on science teachers. As the key actors in the process, they should enjoy higher social status and the time and resources for ongoing quality training in keeping with new discoveries and methods. Their special role in combating HIV/AIDS in countries and communities afflicted by this epidemic was also underlined.

Awareness of energy and renewable energy, Cuba: This experiment run by the Cuban Ministry of Education in conjunction with the NGO Cubasolar aims to educate children about renewable energy and to teach them respect for the environment. The equipment of rural schools with photovoltaic cells makes it possible to watch television in the evenings. This creates a clear link between the investment effort made and the benefit for individuals and the community. The role of teachers is crucial in explaining that there is no sustainable development without respect for the environment as a means of making possible living together.

Video document introducing Workshop 5 at the ICE

Hands-on learning ('La main à la pâte'), France: The pedagogy of science is being renewed in the light of an experiment introduced a few years ago at the initiative of Nobel Prize winner Georges Charpak with the support of the Academy of Science ('La main à la Pâte', that is, 'hands-on' learning of science). Its primary aim is to develop reasoned investigation starting with the observation of objects or processes of the world of life or technology. It requires a global, multidisciplinary approach to science and serves as a stimulus to the desire to know and learn. It signals a significant departure from the traditional French approach to science teaching more based on abstract reasoning than pragmatic experimentation. In addition to increased effectiveness, it is also expected to be more democratic, by creating an alternative to the traditional selection of elites on the basis of their capacity to deal with abstraction.

Adapted from the National Report of France

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EDUCATION, ICTs AND THE DIGITAL DIVIDE

Information is one thing; education is another. Access to information alone is not enough. The cost of hard- and software is a major issue.

Elie Jouen,
Education International

Hardware and software are expensive and very quickly become obsolete. Hence, partnerships with private companies are indispensable to equipping schools. But equipment and access to data are not enough; the real issue is to develop critical thinking and an ethical dimension.

Vaiva Radasta Vebraite,
Vice-Minister of Education, Lithuania

The Bahamas Education School Technology project (BEST) is based on a contractual agreement with Fujitsu-ICL [...] and will be implemented [...] in all 110 primary schools throughout the Bahamas.
Technology should provide 'equity in quality education', especially for students and teachers of our remote islands and cays [and for] underachievers and under-motivated students.

Dion Foulkes,
Minister of Education, Bahamas

Our aim is to offer opportunities to all citizens to acquire the basic ICT skills [needed in the information society, for example, through] in-service training [as well as] in libraries, in liberal adult education and in voluntary organizations. Finland's comprehensive and popular library network provides an opportunity to access online information networks. This is the only way to ensure that the new technologies benefit everybody, irrespective of age, gender, educational and cultural background, etc.

Delegation of Finland

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The message from the 2001 ICE was that the future role of education as a factor contributing to living together is closely related to its ability to help narrow the gap between the information rich and the information poor. The impact of ICTs ought to be assessed on the basis of how effectively they contribute to the expansion of humanity's knowledge base all over the world.

While every society has a wealth of information and a rich knowledge-base of its own, the power to own, structure, decide upon and control the technology for coding, transmitting and using information is determined by economic means, with the dividing line following economic, linguistic, ethnic and gender barriers. The huge imbalance of access to ICTs carries an intrinsic risk of fostering inequities among and within countries, communities and workplaces, and this 'digital divide' between the knows and know-nots goes along the same lines as the older divide between the haves and have-nots.

The Internet Mobile Unit (IMU), Malaysia: The IMU project was conceived as a means to bridge the gap between the information-rich and the information-poor and to democratize access to ICTs in Malaysia. The project started in 1999 when a 'cyberbus' was equipped as an Internet learning centre able to visit even remote rural areas of the country and provide children with initial opportunities to use computers. The project first targeted students and their teachers who were invited to use the Internet and to prepare their own homepages, in 'order to make them more than just users'. Since 2001 families and communities have also been involved with a view to enhancing the benefits of the IMU at the local community level.

Video document introducing Workshop 6 at the ICE

India has developed the SIMPUTER, an ICT device enabling basic education to be taken to remote locations and to disadvantaged sections of society through education and self-learning.

Comment by the Delegation of India

RENOVATING CURRICULA, TEXTBOOKS AND METHODS FOR LEARNING TO LIVE TOGETHER

Among the elements in position to help ameliorate the quality of education, the Dakar Forum stressed the importance of organizing basic education content in order to meet the needs and values of society:

> *The economic, social and other changes sweeping through human society in recent years have forced a reconsideration of what knowledge, skills and values are needed for successful living. The movement toward more open and democratic societies has created a need for learning that goes beyond the academic curriculum and factual knowledge to emphasize problem-solving and open-ended enquiry. The expansion of communication and information technologies necessitates more interactive and exploratory forms of learning, and the increased pace of change has put a premium on the need to engage in continuous learning over a lifetime. There is also a new urgency to ensure that education at all levels and in all places reinforces a culture of peace, tolerance and respect for human rights*

The renovation of the content of education in the light of the new needs of learning to live together entails change in curricula, textbooks and other teaching materials and, inevitably, in educational methods, for teaching, learning, assessment and evaluation. Change may mean simple adjustments or updating in some countries or disciplines, but in many cases the need is for much more radical and comprehensive change, that is, for the 'renovation' or even 'recasting' of education systems and the curriculum.

REMODELING CURRICULA

There is a widespread trend in curricular reforms to introduce change in four converging directions:

- to gear programmes towards the acquisition of competencies;

- to reduce their fragmentation into disciplines through cross-disciplinary work;
- to leave more choice to students rather than retaining monolithic curricula;
- and to revive project-based learning.

Contrary to structural and quantitative reforms that are sometimes 'imposed' on education systems, the characteristic of 'qualitative' reforms (that is, those reforms dealing with the very essence of education) is that they can only be successful if they are able to convince and mobilize teachers.

> How can we [get out of] degraded versions of eighteenth century encyclopaedism that often create a gulf between education and personal needs?
>
> [...] How can we avoid an exaggerated emphasis on cognitive development to the detriment of emotional and social aspects of personal growth?
>
> [...] What kind of curriculum design and educational practices can best help us to deal with the strong emotional component of the prejudices and stereotypes that often obstruct the process of living together?
>
> **John Daniel,**
> **Assistant Director-General for Education, UNESCO**

FLEXIBILITY, DECENTRALIZATION AND EVALUATION

Secondary education as a sub-system has failed to [clarify] the ends and objectives it pursues. In the past [it] bowed to the demands of higher education and more recently to those of the labour market. [This] is no longer thought to be the correct approach. Secondary education has [its own] aims to achieve, such as the personal and social development of young people and their education for citizenship, democracy, tolerance, acceptance and understanding of others. [A] wide-reaching debate in 1997-1999 revealed:

- a significant difference between the curriculum proposed by the Ministry of Education, the curriculum actually taught in schools and the curriculum effectively learnt by students;
- a lack of adjustment between content and assessment methods [...];
- a lack of balance in curriculum development, over-estimating the teaching and learning of purely academic contents to the detriment of skills development, particularly those running throughout schooling such as education for citizenship.

Adapted from the National Report of Portugal

Curricula should be re-adjusted periodically and all items constituting an unnecessary and inhibiting burden should be removed. Curricula ought to be flexible and built on concrete notions that can be assimilated by learners because they are relevant to their daily lives. These are factors that could stimulate the children's desire to learn and their curiosity.

Jean Bio Chabi Orou,
Minister of Education, Benin

One of the primary aims of the educational reforms [in progress in Pakistan] is to raise the quality of education through a massive programme of curricular revision and teacher training. In addition, we are devising a system of assessing the outcome of these measures through an objective system of testing [...] at two levels: on completion of primary education and at the stage of secondary-level education.

Tariq Farook,
Head of Delegation, Pakistan

With reference to curricula, the major issue emerging from the debate that took place at the 2001 ICE concerns their flexibility. Flexibility is widely seen as an important dimension of

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education for living together. It has been growing in tune with the decentralization of school administration, in particular when it has been possible to adapt certain parts of the curriculum to local issues. There seems to be a broad consensus that curricula need some kind of common core defined at the national level and other elements that are flexible enough for regional authorities, communities or particular schools to adapt them to the specific needs of their constituencies. Curricular flexibility may concern both contents and methods.

It has led everywhere to increased attention to school and system evaluation, both internal and external. The call for a 'culture of evaluation' permeating all aspects and institutions of education is largely associated with the need to ensure that more flexibility leads to higher quality education rather than to degradation. Indeed, several examples of what has taken place in recent decades have shown that decentralization or greater autonomy granted to schools has sometimes resulted in an impoverishment of education and not to an enhancement.

It is interesting to note that in many countries the dilemma of flexibility vs. consistency seems to be particularly acute at the level of lower secondary education. Experiences with a single curriculum for all seem to reach their limits as the diversity of learners increases and teachers are faced with 'an impossible challenge' in the classroom: a growing variety of studies.

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EDUCATION: A SERVICE NOT LIKE ANY OTHERS

> In spite of significant progress, the quality of learning and the acquisition of competencies and values [...] remains far from expectations and from responding to the needs and aspirations of individuals and societies. Crucial new challenges have emerged [with] globalization and we need to pay all the more attention to [...] the protection of the Public Service of Education, in order to avoid the diversion of its content and substance as a result of the most negative effects of globalization. There is a real risk that education may become just a service like any other. [...] Our 'Strategy 2020' is based on the following principles: education concerns the entire society and must therefore be founded on the basis of strong participation of society in its planning, administration and funding. This calls for a genuine partnership [...] between educational institutions and the other circles of society.
>
> **Ali Abdul Aziz Al Shartan,**
> **Minister of Education, United Arab Emirates**

Most countries see education as a key governmental responsibility. This idea is deeply rooted in culture and society. Some country representatives underlined this by pointing out that education is and should remain a public service; it should not become a service like others or be traded as a commodity.

GLOBAL QUALITY

> Quality education for living together in the twenty-first century is definitely not education confined to reproducing existing curricula and structures [...]. The quality of education should be assessed in accordance with its ability to integrate scientific knowledge and technological skills with universal and humanistic values and to prepare for moral and cultural as well as economic well-being.
>
> **Najib Zerouali Ouariti,**
> **Minister of Higher Education and Research, Morocco**

Curricular renovation for learning to live together, as well as all innovative projects introduced to prevent failure, early dropout, inequality and exclusion, give rise to concerns about

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their impact on the overall 'quality' of education. The quality of education is a relative notion and is hence difficult to evaluate and monitor. With regard to Education for All for Learning to Live Together, the notion of 'quality' needs to be understood as 'global' quality: it needs to take into account not just the 'academic level' achieved by a group of students, but also the relevance of what is learnt to the needs of learners, their starting point (which determines the 'value added' by education) and a whole series of indirect effects of a non-academic nature, such as the diminution of violence or greater acceptance of cultural diversity.

THE IMPACT OF CURRICULAR CHANGE AND INFORMAL LEARNING

The pertinent evidence, from rather thin comparative research, lends little credence to claims that textbooks have significant non-cognitive effects. Textbooks, to the extent that they are available, may dominate the contours of classroom life, but they are not necessarily authoritative socialization tools that shape pupils' attitudes and worldviews. [...] Under such conditions, external forces [like the decisions made by international textbook publishers] have especially powerful effects on school curricula.

Aaron Benavot,
Educational Researcher, Israel

The liberalization of the school textbook market in Poland led to the availability of a much broader range of textbooks and a general increase in their quality. Publishers now offer full packages including exercise books, methodological handbooks for teachers and often also computer software, CD-ROMs or cassettes.

With new textbooks and learning materials, pupils and teachers are forced to [...] apply more active teaching and learning methods. Pupils are encouraged to look for solutions by themselves instead of reading ready-made answers. In this way, textbook change contributed to promoting innovation in education, usually coming ahead of actual curricular change, for example, through integrated teaching (with no division into subjects) in elementary school. Innovation came also as an outcome of the increasingly intensive co-operation of publishers with teachers, who are both authors and reviewers of new textbooks.

In history and geography textbooks, the work of a specific bilateral German-Polish commission resulted in the removal of sections containing inaccurate historical claims. This contributed significantly to establishing closer co-operation between the two countries. Following that example, other such bilateral commissions were set up. These efforts were also successful in the case of the Polish-Israeli Commission.

Adapted from the National Report of Poland

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In this increasingly interrelated and complex world, where differences need respect and the mixture of cultures needs understanding and acceptance, learning to live together requires international co-operation and exchange. Since it is much more difficult to experiment in education than in other areas, the world should be seen as an educational laboratory allowing the comparison of performances between various education systems and to analyse the factors explaining them. Such a worldwide international comparative approach is a powerful instrument for the evaluation of where we stand with education. Although each country may learn by itself, the learning process will be much enhanced if shared with others.

Adapted from a presentation by Alejandro Tiana, Professor, Faculty of Education, UNED, Madrid.

While policy makers tend to expect direct positive consequences from changes in curricular content and textbooks, the actual impact of such changes is not clearly confirmed by educational research. This may be seen as a confirmation of the crucial importance of informal learning that remains largely unaffected by change in official curricula or textbooks. This may also mean that the impact of curricular change is more indirect than direct, e.g. when the renovation of textbooks entices teachers to adopt more innovative teaching methods or to work in teams.

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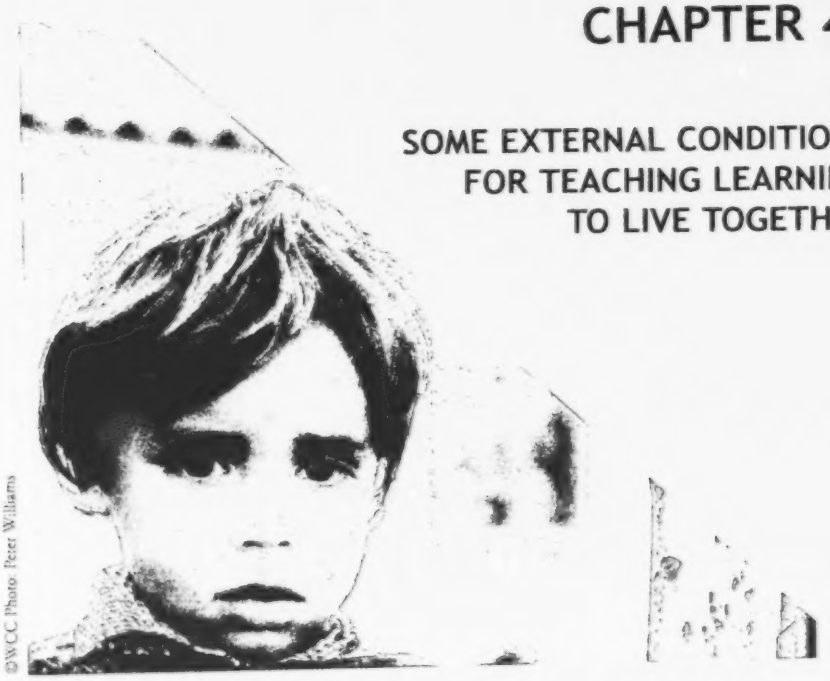
CHAPTER 4:

SOME EXTERNAL CONDITIONS FOR TEACHING LEARNING TO LIVE TOGETHER



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CHAPTER 4: SOME EXTERNAL CONDITIONS FOR TEACHING LEARNING TO LIVE TOGETHER

The previous sections have emphasized the visions, contents and expected benefits of Education for Learning to Live Together. The reform of educational contents, methods and practices is important in distinguishing between education that teaches learning to live together and that which does not. However, education will only deliver what we expect of it if certain conditions are fulfilled enabling it to fulfil its destiny. This chapter tackles some of these key conditions: training, appreciating and mobilizing teachers; the development of partnerships with civil society; policy dialogue; and the movement to humanize globalization. None of this can be achieved except through visions and policies that go beyond the education sector and also imply a new international commitment.

VALUING, TRAINING AND MOBILIZING TEACHERS AND TRAINERS

> Educationists the world over are a beleaguered species, threatened not so much by extinction as by exhaustion as they seek to perform their routine work while also responding to virtually incessant change derived from reforms, improvement programmes and new policy initiatives. In recent decades there has been a growing awareness of the importance of mobilizing and gathering together all the social actors [...]. It has been recognized that curriculum reforms sometimes fail because they have not enjoyed sufficient backing from society in general and teachers in particular. Within curriculum contents and methods, the theme of learning to live together is one which stands out as requiring an approach that is thoroughly consultative and participatory, involving all interested parties.
>
> **John Daniel,**
> **Assistant Director-General for Education, UNESCO**

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Internationalization and globalization, the explosion of knowledge and communication, the pace of technological progress and the complexity of living together in an organized society are challenges for the future. The world will soon require from our children a formidable ability to deal with change, communicate, solve problems and innovate. Hence the necessity to update current curricula. [...] Numerous initiatives concerning curricula are taken and implemented in a hurry without [enough] consultation of teachers and stakeholders. Furthermore, the time and resources for the training needed by teachers to implement them are often missing.

Adapted from the National Report of Canada

For a curricular reform to be effective it should be coupled with a structural reform. Otherwise conservative teachers resisting the reform might wave proposals for curricular changes aside and continue to teach their pupils as they had for many years, following exactly the same patterns. However, a structural reform could hardly pass unnoticed. It would be difficult to teach the old way in a new school. Thus the idea [of the Polish reform] was to provide an impulse to deep reflection in teacher communities and to bring actual changes in teaching contents and styles. Schools were to build their own curriculum within a pre-determined general framework while balancing three dimensions of education: acquiring knowledge, developing skills and shaping attitudes. [Beyond] change in the contents and the methods, the curricular reform was designed above all to change the teaching philosophy and the culture of schools. Instead of passively following instructions of the education authorities, teachers were expected to come up with their own curricula that would be best suited to the needs of their pupils. Teachers were thus faced with entirely new tasks.

National Report of Poland

The 2001 ICE devoted considerable attention to the decisive role of teachers in promoting the quality of education and, particularly, in training for living together. The myths that planning, teacher-proof texts or information and communication technology (ICT) education could henceforward happen without teachers need to be opposed. The processes of systematic and ongoing innovation and qualitative reforms of education, as well as those required for learning to live together, need the proactive support of teachers and trainers and are doomed to

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fail if they are not able to find it. However, this support can only be achieved if teachers are associated with the process of devising educational change from an early stage, if they contribute to such processes and if, as a consequence, they see the reasons for change rather than only its costs in terms of perceived disruption and inconvenience.

Mobilizing teachers is one of the key factors leading to effective action for change both in and for education. Throughout the forty-sixth session of the International Conference on Education, it became clear that education is far from just a means of simply passing on wisdom, and that while the role of teachers may be changing, it remains as indispensable as ever to help young people to progress from information to knowledge, and to develop their sociability, values and will in the face of many challenges, particularly that of living together. Mobilizing and guiding teachers is at its core dependent upon three aspects: their training; their working and living conditions; and their recognition in society.

Teacher training often consists of repeating information, mastering uniform teaching techniques and working in one language—the country's language or one of them. The ICE stressed the need for change in initial and in-service training, and also the need to plan radical processes of change in the profession that go far beyond the idea of courses and partial policies for teacher support. For change in the profession to act as a genuine focal point for promoting educational quality and relevance there should be an informed and systematic process of self-change, in which all teachers are agents of educational innovation, with humanist and family values, and with communities and students accepting the required changes.

In this sense, all teaching staff need to strengthen their ability to deal simultaneously with features of local culture and the opening-up to universal values and horizons. Also noted was the importance of reinforcing the cultural wealth of teaching staff and to make progress in training language teachers so that they may be better equipped to take up the dual challenge of cultivating identity and inculcating universal values.

The training of teachers in learning to live together should aim to overcome new and diverse challenges, such as the lack of sufficient teachers in the face of growing populations in many regions of the world, the losses of life due to AIDS, preparing for self-change, empathy for those who are different and planning ongoing change in available teaching technologies. For teachers to face the challenge of education throughout their lives, it is essential that there are radical changes in curricula and teaching practices.

As regards the working conditions of all teaching staff, this is not limited to the matter of salaries. In many countries of the world, a teaching salary is totally insufficient. However, there is evidence that shows that there is no genuine and unequivocal direct correlation between the level of teaching salaries and the ability of teachers to teach more effectively. Although it is evident that a minimum level of salary dignity is required so that teachers can carry out their work, this is also true for other aspects, such as justice in the constitution of salary scales, the need for a teacher career structure that does not oblige teachers to take up a management position with better salary conditions, the existence of incentives, policies for encouraging the best teachers to work in the poorest areas, in rural areas and at primary grade level. But also, there is clear evidence that social recognition of teachers has a significant impact on their ability to teach living together.

Teaching how to live together involves training in human dignity and in recognizing others. Consequently, those who do not feel recognized in their own dignity cannot make a meaningful contribution in this area. Social recognition of teachers is indispensable and this includes the recognition of the quantity and the quality of their teaching. But, at the same time, respectful interaction with some of the representations and practices of teachers which might be contradictory with those of meeting the challenge of teaching how to live together is also necessary. Teachers are not unfamiliar with human weaknesses and difficulties, and developing appropriate professional resources for dealing with new situations is still limited.

[Ghana seeks to] improve teachers' competencies and their working conditions through reform of the contents, curricula, methods, structures and means of teaching. Teachers need to be motivated to perform effectively. Apart from increased salary, we make our citizens aware of acknowledging the work of teachers. The provision of accommodation and praise for a job well done could contribute to this, [for example] the 'best teacher prize' [or] accelerated promotion to reward outstanding teaching performance.

C. Ameyaw Akumfi,
Minister of Education, Ghana

A major task for China's education system is to improve the qualification of teachers. Some of the measures taken in this direction are:

- efforts to raise the social status of teachers, gradually turning teaching into a truly most respectable and admirable profession, and by creating a social tradition of respect for teachers and for teaching. China has proclaimed 10 September as Teachers' Day. This has given an opportunity for the whole of society to show its respect for teachers and for education, which teachers appreciated as a concrete form of encouragement;
- national events to acknowledge the efforts of outstanding teachers and educators;
- a new wage system to make the remuneration of teachers more competitive, through a general increase in salary and the introduction of various allowances for special or extra activities;
- an accelerated construction programme to improve the housing conditions of primary and middle-school teachers and educational administrative staff;
- considerable effort to provide in-service training in ICTs in all teacher-training centres, including demonstration broadcasting of model teaching courses selected for their pedagogical value.

Adapted from the National Report of China

Indian teachers, who have traditionally stood for universal brotherhood and unity irrespective of diversity, inspired by the Gandhian school of thought, have played a crucial role in efforts to reduce social and economic disparity [...]. This can be achieved only when educational institutions provide environments conducive to the inculcation of the attitudes, values, skills and competencies needed to deal with discrimination, segregation and inequality. The role of teachers is critical. Out of a total of 4.5 million teachers, nearly 3 million are teaching at the primary level. The success of the entire effort hinges on their acceptance by and credibility in the eyes of the community. Education for social inclusion in India [...] is based on flexibility, universality and tolerance. The imposition of a homogeneous curriculum on teacher education programmes throughout the country is counter-productive. It has caused tremendous waste and stagnation in India as in other developing countries. A large number of dropouts and academic failures can be attributed to this entrenched, though unsound, practice. The curriculum framework for quality teacher education [will] offer only broad guidelines, with detailed curricula being formulated by educators at individual institutions. [...] In addition to the conventional roles of the teacher, the following additional roles are envisioned:

- [...];
- inculcating a sense of value judgement, value commitment and value transmission;
- understanding the import of inter-relationships between culture and education, and 'culture and personality';
- understanding the aspirations and expectations of the community and establishing mutually supportive linkages between the school and the community.

Adapted from 'Teacher education for social cohesion: the Indian context', J.S. Rajput and K. Walia, *Prospects* (UNESCO), no. 119, September 2001, p. 367-375.

In some cases they have preconceptions and find it difficult to devise teaching techniques for social inclusion, for mediation and the peaceful resolution of conflicts, respectful confrontation of ideas and respect for a multitude of viewpoints. The work of trade union and professional organizations is fundamental in overcoming these difficulties.

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PARTNERSHIPS WITH CIVIL SOCIETY

In the 1990s, involving communities in contextual planning and implementation of programmes to meet basic educational needs was found to be more productive than centralized planning with decentralized implementation. In India, a new ambitious countrywide education-for-all movement called Sarva Shiksha Abhiyan has been launched. Its objectives are [...] that all children should complete five years of good quality primary schooling by 2007 and eight years of schooling by 2010, bridging all gender and social category gaps. The approach is community-owned and village education plans will form the basis of district education plans. The scheme accords highest priority to community monitoring [...] and a mission-based approach. [...] The social mobilization generated by literacy is having a tremendous impact on other social sectors, notably women's empowerment, health and environmental awareness.

Adapted from the National Report of India

Botswana has increased educational expenditure to about 30 % of the national budget. Although we support the idea that education is a basic human right, which means that it should be free and compulsory, we are aware that sustainable quality education requires cost sharing with all stakeholders, including government, parents/guardians and the private sector. Cost sharing will be introduced [in a way] mindful of the needs of the poor.

Kgeledi George Kgoroba,
Minister of Education, Botswana

With the support of its partner for development, Senegal has put in place an important ten-year programme for education and training. [Its achievement] requires the active participation of all categories of the population, i.e. an effective transfer of the responsibility for education to the basic communities. The myth of standardized knowledge dispensed to all children of a country is being replaced by a school that is diversified and adapted to the needs of each basic community.

Moustapha Sourang,
Minister of Education, Senegal

Some 98 % of the 400 pupils of Rinkeby School, Sweden, come from non-Swedish backgrounds. When a parent-teacher association was created in 1989, the school was facing serious problems. Parents responded to the invitation and asked for a quiet, completely finished, clean and positive learning environment. They had been interested before, but could not express their interest in any way other than dissatisfaction. It was no trouble getting parents to help with school on evenings and weekends. For a year and a half, students, parents, teachers and the principal worked at cleaning, caulking and painting the entire interior of the school. Parents said they began to like their school. At the same time as working on the physical appearance of the school, class councils and a school council were restarted and adults were present at every meeting to provide support. Now pupils see the teachers more as leaders and the school is open not only during the day for classroom activities but also in the evening during youth's spare time. There the concept of school has undergone change: it is now the place where adults in the community meet school activities and see what solidarity and respect can be all about.

Adapted from the National Report of Sweden

The experience of Madagascar concerning partnerships and the mobilization of actors has shown that activities undertaken within the framework of 'contract programmes' with the communities led to improved access to school. This is all the more interesting in that it allows communities to feel responsible for educational projects and to thus reduce their need for external aid, which may constitute a factor of dependency.

Simon Jacquit Nivoson Rosat,
Minister of Basic and Secondary Education, Madagascar

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Koïchiro Matsuura, Director-General of UNESCO, as chair of the special session on the relationships between education policies and civil society at the forty-sixth session of the ICE, stated:

Civil society organizations (CSOs) cannot replace the State in the area of its core educational responsibility and authority. [...] it is increasingly apparent that the role of CSOs cannot be reduced to that of merely complementing the efforts of the State; moreover, such a narrow conception ill-serves the needs of the EFA movement. I shall now outline the four main roles performed by CSOs in regard to EFA: [...] as alternative service providers where State-provided services are either absent or insufficient; as innovators and sources of new thinking and new practices, especially concerning the impact of globalization on education; to lobby for free and compulsory education of good quality for all children, as well as education programmes for out-of-school youth and adults; but now also to be strategic partners in informed criticism and advocacy.

The debate during the session once more highlighted that in order to learn to live together the mobilization of all actors is as important as the proposed content of reforms. The World Forum on quality education for all held in Dakar (April 2000) called on countries to move beyond the recognition of the importance of civil society in the shaping of education policies. All of civil society—not only teachers—needs to be fully and actively involved in all aspects throughout the teaching processes, by means of 'renewed partnerships'.

The involvement of civil society, in particular parents and community organizations, serves not only the purpose of enhanced relevance and quality of teaching. It is also crucial for the democratic functioning of schools and for providing a model of fruitful dialogue to children and their parents and relatives. It is also essential for making greater progress in terms of consistency between the values in and outside school. The partnership between school and families opens the door to a wider partnership, which includes, among others, means of communication. Children and young people spend a lot of time with new and traditional means of communication; a stronger partnership between schools and families would serve as a better mediation point for these and other cultural consumer

goods and would generate a greater demand towards achieving the necessary consistency between school messages and media-related messages, as well as having a greater impact on training in learning to live together.

Local festivals, private companies, the social services, religious groups and other community societies may offer opportunities for exercising empathy and solidarity which can be associated with school practices in their efforts to teach how to live together.

Such 'renewed partnerships' at the local or community level seem to develop hand in hand with the growing decentralization of school management in the fields of both administration and practical teaching techniques. They seem also to favour the educational outreach of school to the community for certain important tasks, such as adult literacy and integrating migrant families.

POLICY DIALOGUE

> Schools can only perform their complex and important role properly if they co-operate with other social agents as well: parents, the social sphere, health institutions and other partners of the local environment. Education [is] best capable of promoting social cohesion. However, not only governmental measures and adequate funding are necessary, but also the development of social dialogue.
>
> **Jozsef Palinkas,**
> **Minister of Education, Hungary**

> The school cannot achieve the desired quality if it only transmits knowledge. It must also play its role in educating for social and moral values and must be active in the community. [...] Education as a whole is not only the mission of the school, but also that of the authorities and society at large [...] Only dialogue can ensure that all partners and stakeholders of education are involved. Political dialogue is not adopting resolutions: true dialogue means a partnership in the decision-making process with a view to achieving consensus.
>
> **Najib Zerouali Ouariti,**
> **Minister of Higher Education and Research, Morocco**

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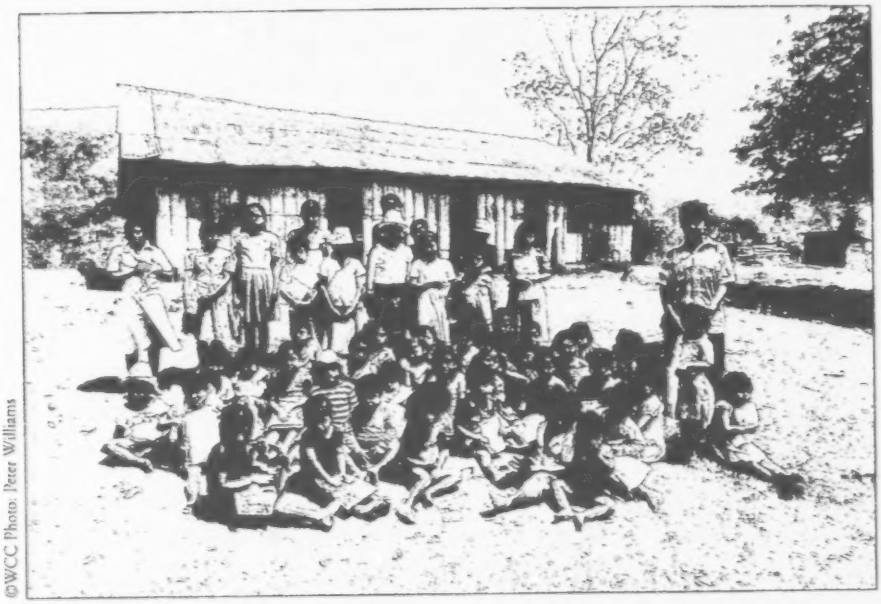
> Education for all [requires] the promotion of dialogue on educational policies and strategies. Cambodia has just reviewed with donors and NGOs its Education Strategic Plan and its Education Sector Support Programme. Their preparation involved a large number of stakeholders in the formulation of priorities, strategies and programmes.
>
> **Im Sethy,**
> **Minister of Education, Cambodia**

During the 1970s, the trend was to consider that the mobilization of civil society organizations, and in particular that of communities, could substitute the educational responsibilities and obligations of the public authorities. The outcome of numerous decentralization experiments that have taken place between the 1960s and the present have shown that this is not necessarily true. In reality, the decentralization processes that reduced the need for the public authorities to intervene at all levels (national, provincial and municipal) and in all sectors (executive, legislative and judicial) found themselves unable to satisfy their population's educational needs.

The 2001 ICE highlighted that, along with promoting new partnerships with society, education policies also have to promote new forms of policy dialogue, which include society, but do not abandon the challenge of building and following up on education policies in the long term at national level.

The concept of policy dialogue during the ICE was used to greater effect than on other occasions to pass on the idea of the need for promoting ongoing and informed dialogue between those responsible for public policy at high levels, social organizations with national representation and—also—local communities and their representatives.

Better linkages between educational practices, new partnerships between schools and the community, as well as a renewal of public policies intending to take into consideration the technical, social and political dimensions in the search for better quality Education for All—and in particular those aspects of this quality that are critical for learning to live together—clearly become a necessity.



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HUMANIZING GLOBALIZATION

> Poverty, especially extreme poverty, is the most effective means we have invented to undermine the right to education and hinder the enjoyment of educational opportunities.
>
> **John Daniel,**
> **Assistant Director-General for Education, UNESCO**

> Humanity everywhere in the world is being haunted by problems and challenges which are, in effect, manifestations of poverty—humanity's single most deadly problem. Poverty is not only the absence of income or limited consumption, it has non-monetary dimensions: lack of access to public services and ways to make one's voice heard, lack of opportunities, vulnerability, insecurity, powerlessness, etc. Our [education policy] cannot be effectively implemented without the involvement of the rural masses—especially the poor and the women. An agriculture-oriented educational system is needed in Ethiopia not only to increase agricultural productivity but also to minimize urban unemployment and thereby alleviate poverty.
>
> **Gennet Zewdie,**
> **Minister of Education, Ethiopia**

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How can a sizeable proportion of the children of the global village understand the importance of school when they are dying of hunger, illness or drought? The rift is enormous between the daily reality of part of humankind and the fundamental notions drawn up by the Delors Commission; this rift becomes even more profound with the introduction of ICTs in education. Learning to live together is achievable only if each country is allowed to develop economically. Learning to live together is objectively only feasible if each individual in the global village can enjoy a decent life. Learning to live together also requires that no culture dominates and no civilization excludes another one.

Boubakeur Benbouzid,
Minister of National Education, Algeria

Kenya is a multi-racial and multi-ethnic society. [...] Understanding and appreciation of the diversity of our culture [with forty-two ethnic groups] removes prejudice and fear of others, thus empowering our children to learn to live together. [...] The impact of HIV/AIDS on education is seen in the loss of trained teachers, increased number of orphaned children and a lowered capacity for parental support for education. HIV/AIDS information has therefore been included in our syllabi.

Henry Kosgey,
Minister of Education, Kenya

What kind of common future can be envisaged when some live in a context of generalized poverty? Nothing good and sustainable seems to be achievable in common until a solution is found to the growing deficit affecting the poor.

Ibrahim Ary,
Minister of National Education, Niger

One of the concerns of UNESCO and of the community of the United Nations is to find a way in which the liberalization of international contacts plays a part in improving the quality of life for all.

The forty-sixth session of the ICE did not question whether globalization was desirable or not, but how to find ways for advances in wealth creation, science, technology and communications to be at the service of the world in its entirety and not only for a small part of the richest and most powerful regions.

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In this sense, the **General Rapporteur of the ICE, Philippe Renard (Belgium)** took up the message of participants by stating:

One model which we do not want to promote is that of economic empires dominating the markets and information technology that deepen the rift between North and South, foster the brain drain and sometimes [set financial conditions] resulting in the decrease of educational quality in certain countries. This is not the kind of globalization we want. The priority must be to educate the individual for 'living together', empowering him/her to become aware of what is unique in each human and to benefit from the diversity of others.

During the ICE it was underlined that education is central in giving globalization a human face and in contributing to peace and growth. It also underlined that globalization had the potential to open the door towards a more intense and more open exchange between cultures provided it does not lead to what is known as the 'brutal force of indifference'.

Indeed, as shown in the introduction and in the first chapter of this book, the rift between nations and communities keeps widening and deepening, dividing humankind into many different worlds, which are developing at different speeds and partly facing the same problems, but partly also facing very different ones. Some of these problems at certain times have greater visibility, while others, however, can remain in the background with the risk that some people become indifferent to them.

No sooner had the forty-sixth session of the ICE come to an end than on 11 September 2001 some 3,000 people were killed in a series of terrorist attacks. But also, some estimates suggest that, on the same day, some 35,000 children died of hunger and poverty in the world, and over 7,500 people died of HIV/AIDS and approximately 14,000 people became infected, the majority of them in poverty-stricken nations. The possibility of learning and teaching living together depends on the recognition of every one of these problems, the ability of presenting them side by side and on making headway in understanding their specificities and also their interconnectedness.

This gives rise to educational, economic, social and political challenges for every professional group, communities and the world as a whole. Additionally, a further significant message of the forty-sixth ICE was the need also to share development, to finance

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quality education for all on a permanent basis as an indispensable—but not sufficient—component of peace, international understanding and development, and to design shared strategies for this financing at the international level. This would fulfil the need to find common models and strategies for improving the quality of education, rather than promoting uniform models or formulas for different realities.

The Conclusions and Proposals for Action in the next chapter illustrate how the forty-sixth ICE reflected the complexity of the reality on the ground and the necessary actions to improve them.

Finally, the Postface continues the thinking on this subject, one year later.

> The prospects for those living under the weight of the scourges of our present day world are far from being bright. Unfortunately it will remain so unless we stop paying just lip service to international solidarity and co-operation and give true meaning to the idea of our common destiny.
>
> **Abraham B. Borishade,**
> **Minister of Education, Nigeria**

> There is no such thing as a ready-to-use magic formula to be applied in all circumstances; rather a set of ideas, experiences and innovations that may be used, whenever we learn to listen and think together.
>
> **Koïchiro Matsuura,**
> **Director-General of UNESCO**

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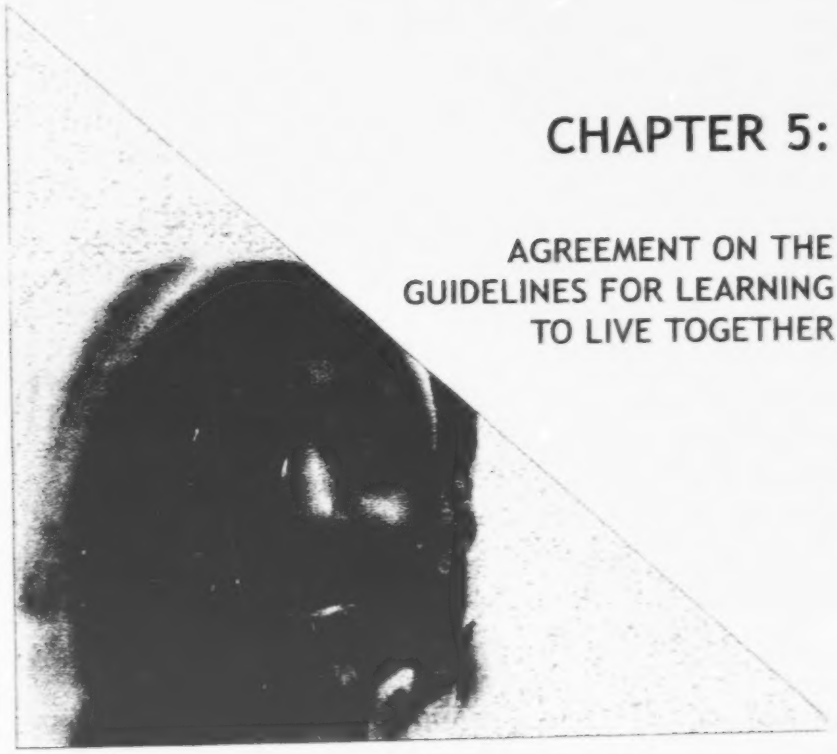

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CHAPTER 5:

AGREEMENT ON THE GUIDELINES FOR LEARNING TO LIVE TOGETHER

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CHAPTER 5: AGREEMENT ON THE GUIDELINES FOR LEARNING TO LIVE TOGETHER

The forty-sixth session of the ICE unanimously adopted Conclusions and Proposals for Action that constitute valuable indications for a plan to renew education that takes into account the need for better learning to live together. The curricular and structural reforms envisaged are, of course, only orientations pointing in suitable directions. They may nevertheless guide initiatives taken by governmental authorities as well as other stakeholders in the education system at the national and international levels.

These conclusions built on previous developments in the wake of the Jomtien Conference, and they in turn have been reinforced by a recent series of convergent international initiatives which underline the importance of the questions of living together for the worldwide agenda.

CONCLUSIONS AND PROPOSALS FOR ACTION ARISING FROM THE FORTY-SIXTH SESSION OF THE INTERNATIONAL CONFERENCE ON EDUCATION

PREAMBLE

1 The International Bureau of Education, in its capacity as a UNESCO specialized centre for the contents and methods of education, organized the forty-sixth session of the International Conference on Education in Geneva from 5 to 8 September 2001.

2 More than 600 participants took part in the discussions, of whom eighty were ministers and ten vice-ministers of education, coming from 127 Member States of UNESCO, together with nine representatives of intergovernmental organizations, thirteen non-governmental organizations and three foundations.

3 The objective of intensifying and strengthening dialogue at the level of educational policies on the problems and prospects of solutions with a view to improving the

quality of education for learning to live together has been largely achieved. These conclusions and the resulting proposals for action present the key features of the debates and preparatory work (Netforum, ministerial messages, national reports, good practices, etc.). The entire collection will be made known through the Final Report, the reports of the workshops, and the other documents to be published after the Conference.

4 These conclusions, adopted on 8 September 2001, have been drawn from the Major Debates, the Plenary sessions and the six workshops that took place during the Conference. They are intended for governments, international intergovernmental and non-governmental organizations, teachers and organizations of the teaching profession, the media and all partners in civil society whose efforts improve the quality of education, encourage dialogue and develop the capacity to live together.

A. THE CHALLENGES

5 Given the enormous complexity of the problems all societies have to face, particularly globalization, and unbearable inequalities between and within countries, learning to live together, a concept created by the International Commission on Education for the Twenty-first Century, has become a necessity in all regions of the world.

6 One of the major challenges confronting education systems remains that of guaranteeing and respecting the right of education for all. However, the right of children to have free access to schools is far from being respected everywhere in the world and particularly in those countries experiencing situations of war, occupation, violence and intolerance.

7 The plea for education to overcome these challenges facing societies is not a new phenomenon. Yet, today, the expectations have become far more urgent, giving the impression that education can by itself overcome the problems that exist in countries and at the international level.

8 Both formal and non-formal education are essential tools for launching and promoting sustainable processes of

constructing peace, democracy and human rights, but they cannot alone provide solutions to the complexity, the tensions and even the contradictions of the present world.

9 It is essential, however, as was stressed in the Jomtien Declaration and the Dakar Framework of Action, that efforts at the national and international levels to develop education be complemented by global strategies to eliminate poverty and to promote participation in political, social and cultural life.

10 Achieving the objective of education for all goes beyond the effort of universal schooling. Within each country, the search for social cohesion, the struggle against inequality, the respect for cultural diversity and access to the knowledge society, which may be facilitated by information and communication technologies, will be achieved through policies that focus on improving the quality of education.

11 These policies must overcome the obstacles posed by inequalities of access and risks of exclusion in the fields of languages, science and technology.

- As far as languages are concerned, it is possible to note that numerous countries are multilingual even though a single language appears as the official language of communication.
- Concerning science and technology, particularly those of information and communication, the gulf is growing wider due to inequality in access to the most recent advances.

B. EDUCATIONAL POLICIES AND PRACTICES

12 Throughout the world there is a strong political will on the part of numerous governments and teachers to adapt educational contents, structures and methods in order to respond to the above-mentioned challenges.

13 The experiences of educational policies and practices indicate that it is necessary to consider reforms more as processes than as products. These may arise as much from governmental decisions as from the initiatives of other stakeholders. The way in which they are implemented, involving the mobilization of all actors, is as important as the content.

14 Basic agreements within the international community already exist concerning lines of action for promoting the ability and willingness to live together. Those responsible for education policies at the national level have clearly

expressed their will to pursue the implementation of these agreements.

15 The evaluation of the outcomes of the reform processes, and particularly "good practices", enables us to highlight both some conditions unique to each cultural context as well as to pinpoint some common characteristics.

C. PROPOSALS FOR ACTION

16 The entire range of teaching and educational practices for living together should be better known, disseminated and exploited with a view to strengthening the endogenous capacities of each country.

17 Training for policy dialogue is essential in order to achieve the major objective of improving the quality of education for all.

18 Reform processes should be continued or undertaken in the following domains:

CONTENTS

- Adapting curricula and updating contents in order to reflect:
  - economic and social changes set in motion, in particular, by globalization, migration and cultural diversity;
  - the ethical dimension of scientific and technological progress;
- the growing importance of communication, expression and the capacity to listen and dialogue, first of all in the mother-tongue, then in the official language in the country as well as in one or more foreign languages;
- the positive contribution that may result from integrating technologies into the learning process;
- Developing not only disciplinary but also interdisciplinary approaches and competencies;
- Supporting and nurturing innovations;
- Seeking, in the development of curricula, to ensure relevance at the local, national and international levels at the same time.

METHODS

- Promoting active learning methods and teamwork;

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- Encouraging all-round and balanced development and preparing the individual for active citizenship open to the world.

TEACHERS

- Facilitating genuine involvement on the part of teachers in decision-making within the school, through training and other means.
- Improving the education of teachers so that they can better develop among pupils behaviour and values of solidarity and tolerance, so as to prepare them to prevent and resolve conflicts peacefully and to respect cultural diversity.
- Changing the relationship between teacher and pupil to respond to the evolution of society.
- Improving the use of information and communication technologies in teacher training and in classroom practices.

DAILY LIFE IN EDUCATIONAL INSTITUTIONS

- Creating within the school a climate of tolerance and respect encouraging the development of a democratic culture.
- Providing a way for the school to function that encourages participation of the pupils in decision-making.
- Proposing a shared definition of projects and learning activities.

EDUCATIONAL RESEARCH

- Stimulating research that clarifies the concept of learning to live together and the implications for policy and practices.
- Promoting research on the development of contents and teaching methods relating to learning to live together.
- Stimulating comparative studies in the sub-regional, regional and trans-regional contexts.

19 Partnerships:

- Since education is not the sole answer to learning to live together, its improvement requires the contribution not only of the school but also of all concerned actors. It therefore implies the introduction and the strengthening of genuine partnerships with the entire society: teachers, communities, families, the economic sector, the media, NGOs, and the intellectual and spiritual authorities.
- Partnerships are also required to expand access to and effective use of new information and communication technologies.

20 Learning to live together requires policies for the development of lifelong learning beginning with early childhood education, and paying particular attention to the period of adolescence (12-18 years).

D. INTERNATIONAL CO-OPERATION

21 The development of international co-operative activities to improve the quality of education for learning to live together for all should be based on six main principles:

- Strengthening the function of the IBE as an observatory of trends, as well as its role in the development of easily accessible databanks and information systems.
- Collecting the results of educational research on the development of contents, undertaking comparative studies at the sub-regional and regional levels, and their worldwide dissemination.
- Setting up co-operative networks at the international, regional and sub-regional levels facilitating the exchange of experience and promoting joint projects in order to strengthen endogenous capacities.
- Training educational decision-makers in policy dialogue so as to encourage the definition of common objectives, the search for consensus and the mobilization of partnerships.
- Experimenting with new modalities of technical assistance provided by bi- or multilateral co-operation agencies, in order to emphasize not only North-South but also South-South collaboration.

- Strengthening of partnerships between UNESCO and other relevant intergovernmental organizations.

E. THE ROLE OF UNESCO AND ITS SPECIALIZED INSTITUTES

22 The conclusions of the forty-sixth session of the International Conference on Education are communicated to the General Conference of the Organization in order to be taken into account in the process of reflection and to reinforce, in the short, medium and long terms, the programme of action of UNESCO, the International Bureau of Education and the other specialized institutes with a view to improving the quality of education.

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POSTFACE

'LEARNING TO LIVE TOGETHER': HAVE WE FAILED?

The question is directed first of all to political decision-makers and to all the national partners in the education system. And there is no doubt that the answer must be moderated: yes, we have failed to a certain extent, or perhaps not yet succeeded? No, we have not failed completely, at least not everywhere. In the world numerous models exist of positive and promising policies and practices. There are millions of teachers who ensure every day that their classroom becomes a place where one does really learn to live together.

This question can also be directed to international organizations and particularly to UNESCO. Has the action already carried out been appropriate and does it correspond to our present concerns? In his Introduction to the work of Commission II, at the thirty-first session of the General Conference of UNESCO, John Daniel, Assistant Director-General for Education reminded us: 'the events of 11 September lead us to reconsider the relative importance of the ultimate objectives of our work. In particular, we ask ourselves if the ambition of learning to live together is now more important than the construction of the learning society.'

There seems to be considerable agreement on one point: more of the same education is unlikely to improve its quality and it will be necessary to carry out a thorough review of the very objectives of education throughout the world.

The Conclusions and Proposals for Action of the forty-sixth session of the International Conference on Education (ICE) reveal the advances made in the last few years in the Ministries of Education of many countries throughout the world. In fact, at the beginning of the twenty-first century, it can be stated that there is a new consensus regarding some of the characteristics for an educational paradigm that will help to foster education for peace, development and social cohesion, the pillars of 'living together'. Contents for international understanding in dynamic interaction with contents for the construction of local and group identities, active institutional methods and practices that promote civic responsibility and various ways of participating democratically in society now have a much more solid presence in the declarations and proposals for education of a much larger group of countries and of the community of education ministers. Even though civil society did not participate in this Conference as actively as required, very important non-governmental organizations, in

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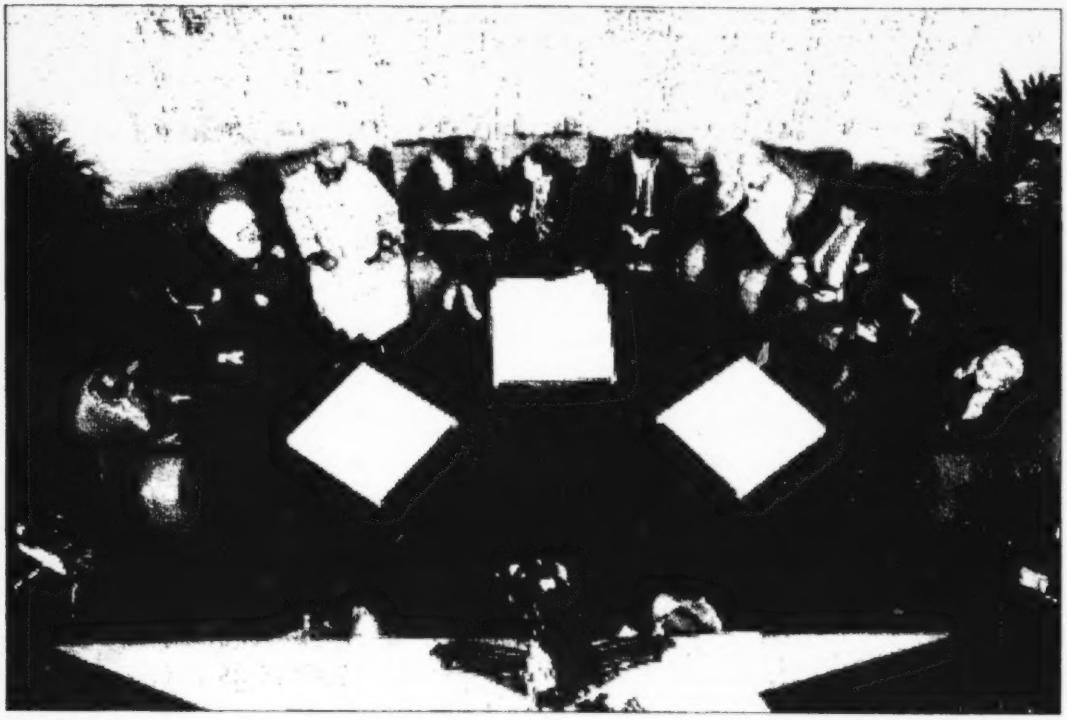

particular Education International, are contributing to increase this presence.

On the other hand, during the forty-sixth session of the ICE, it also became evident that on all continents there is a considerable capacity for innovation in pursuit of the desired characteristics. That capacity for innovation is reflected in policies, programmes and projects at different levels of education: national, provincial, local or institutional. However, it is still restricted to a limited number of educational establishments. Although some innovative feature or other can be detected in many educational establishments in line with the type of education the conclusions of the forty-sixth ICE desire to foster, in the great majority there is a prevalence of the features characteristic of the education conceived in the nineteenth century and whose limitations were exposed by the twentieth century. In fact, none of the participants in the forty-sixth session of the ICE would hesitate to recognize that there is a significant distance between the consensus over certain characteristics of the education required for living together and its slow implementation.

THE CHALLENGE OF CONCEIVING EDUCATIONAL POLICIES FOR QUALITY EDUCATION

Consequently, the challenge for the first decade of the twenty-first century is to find ways of turning the consensus constructed in the last decades of the twentieth century regarding 'an educational utopia' into reality. It seems necessary to update contents, simultaneously giving them an international and local character, active methods that recognize the central role of learning processes and the importance of active intervention by primary and secondary teachers, a dynamic institutional life that will educate in civic responsibility and educational institutions associated with local communities, without being enslaved to them.

Although the debates at the forty-sixth session of the ICE placed more emphasis on further explaining the consensus on what education for learning to live together should be like in the twenty-first century and on what advances can already be recorded as concrete moves in that direction, political and educational practice at the start of the century allows us to predict that in order for the kind of education mankind needs to survive and develop to become universal, progress is required in understanding and in the capacity to manage what could be called policies for promoting quality education.

There are many kinds of policies for promoting quality education. Some of them were presented at the forty-sixth session of the ICE and many more appear in countries' national reports. The most important of those presented at the Conference are: some curricular reform processes; policies for pupil and teacher participation in the day-to-day life of educational establishments; policies to promote teaching for access to scientific knowledge and its connection with ethics; policies for access to learning to learn and for access to economic production; policies for promoting the use of the new information and communication technologies in association with interactive and collective teaching methods—instead of promoting interaction of each individual pupil with computer screens; incorporation in schools of each cultural group's artistic and cultural practices; the promotion of multilingualism; and others.

But as important or even more so than knowing what policies for promoting quality education for learning to live together exist is knowing how they are advancing and what difficulties they are

encountering. Enormous tenacity and energy are required in the day-to-day action to achieve Education for All through the fostering of educational inclusion and improved quality. Therefore, those responsible are not always in a position to systematically communicate more information or elaborately systematize how it is done.

Some national reports presented at the forty-sixth session of the ICE, the results of some—still very few—research studies on the dynamics of educational change (Tyack & Cuban, 1995), and many, many dialogues between the participants at the Conference allow us to pose the hypothesis that the design, implementation and permanent, systematic support for policies to promote quality education require much more time. Politicians with expertise in education and with years of experience know very well—as they state in the Conclusions of the forty-sixth session of the ICE—that changes in the quality of education, and in particular in those of its dimensions most closely associated with the possibility of learning to live together, are much slower than the community of man would like.

These expert politicians also know that implementation and permanent, systematic support for policies for promoting quality education for living together require great skill in navigating a scenario fraught with many tensions—both old and new.

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POLICIES FOR PROMOTING QUALITY EDUCATION IN THE LIGHT OF NEW TENSIONS IN THE FIELD OF EDUCATION

In fact, educational policies for promoting quality in Education for All for Learning to Live Together are confronted by a number of tensions which are different from those arising from the expansion in education systems. This new set of tensions can be classified into three groups: the first is that of 'institutional' tensions; the second 'teaching' tensions; and the third 'cultural' tensions.

Institutional tensions are associated with expectations and the fostering of innovation in a system and in a set of practices and mechanisms that were invented for reproduction. That famous phrase of sociologist Emile Durkheim defining education as the purposeful activity of the adult generations to transmit culture to the younger generations, based on the assumption that knowledge, values and social practices are lasting, captured better than anyone else the 'reproductive' nature of education and of traditional education systems. Government and monitoring bodies, for example, were set up to control the quality of the reproduction of practices and contents considered to be permanent in closed systems. Suddenly, those same systems are being asked to innovate, to be creative, to give way to diversity and not to withdraw into themselves. In some countries, primary teachers trained to teach the same lessons each year according to inflexible curricula and to transmit the idea of 'nation' are now being asked to respond to flexible curricula that are both global and local, and in which the world and the community take on a new dimension in an unstable, complex balance with the country or the nation. In post-colonial contexts or in countries in transition, on the contrary, the education systems are being asked to contribute to the creation of new 'nations', recovering traditions of peoples subsumed in political units that ignored them, but also in interaction with local and global contents. These institutional tensions are intrinsically linked with teaching and cultural tensions.

The teaching tensions are, in turn, associated with the fact that knowledge is obviously important, but at the same time quickly becomes obsolescent. At the end of the twentieth

century, information was already being renewed at a much greater speed than is necessary for acquiring what is already available. However, there is no possible knowledge without rigorous management of updated information. This situation obliges education on the one hand to facilitate access to information, but on the other to educate in the awareness of its obsolescence and in the exercise of learning practices that will last beyond the information. But these learning practices also differ at different ages, according to individual characteristics and in different cultures, and should be increasingly autonomous. In this sense, calls to focus education on the learners merit particular attention, as do those that stress that there is no possible access to knowledge without professional intervention by a new type of primary and secondary teacher.

The cultural tensions are the backdrop to the other two. They are associated with the civilizing movement of the new diversity, quality and depth of world interdependencies. Formal education processes, the main centre of interest at the forty-sixth session of the ICE, are one of the focal points of inter-generational relations. From Durkheim's statement it also stemmed that in their usual form those processes were invented at a time when adult generations desired and were able to transmit their own culture and that of their ancestors to their children and, through them, to their grandchildren and great-grandchildren. They were confident that by transmitting that culture they would guarantee future generations a better quality of life. That confidence, in turn, gave them energy to educate and that energy was exploited by educational policies as legitimization for initiatives for educational expansion.

At the start of the twenty-first century, on the other hand, the tendency towards social marginalization and division, and the increasing labour problems referred to in the introduction cast doubt on education's effectiveness to improve the quality of life. In other words, when large contingents of the world's population wonder whether any improvement to their quality of life is possible, they also wonder if it is worth while being educated and educating their children. Actual experience shows that, although in that context education does not guarantee the indefinite progress people aspire to, without education there is no chance of integration into ways of life that allow development and peace. Quality education for learning to live together is therefore a necessary though not sufficient condition for the survival of mankind.

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Navigating to construct an education for living together requires a compass and navigational skills. The compass is the vision, and the ability to navigate consists of certain competencies for carrying out action. But the vision is richer and more relevant if it is also developed through a specific kind of action: policy dialogue.

THE IMPORTANCE OF RESEARCH AND POLICY DIALOGUE TO PREPARE POLICIES FOR PROMOTING QUALITY EDUCATION

The last but one decade of the twentieth century was characterized by confidence in mechanisms for regulating and controlling education as an ideal means of constructing quality education. In effect, the 1980s set the construction of standards and evaluation of pupils' learning achievements, particularly in language and mathematics, at the centre of educational initiatives. The spirit of the decade was strongly influenced by the idea that, to achieve better quality in education, more and better definitions about the quality and quantity of knowledge were required, and more and better examinations introduced, enabling the acquisition—or not—of knowledge to be measured exactly.

It is of some interest that, at least during the forty-sixth session of the ICE, the top ministerial teams seem to have paid much less attention to these issues. Top-quality academic presentations stressed the need to base oneself on the outcomes of research (Audigier & Bottani, 2002). But the delegates gave priority to other themes. In fact, when it came to making its contribution to 'living together'—the focal point of the definition of quality education—the issues of standardization and evaluation were apparently no longer so highly valued as levers for promoting change.

Research, good practices and, above all, dialogue on education policies, both nationally and internationally, compete with those two issues or complement them. Certainly, the priority given these topics by the ministerial teams is proportionate to the scant attention paid to them in the preceding decades and to the fact that the vision developed in the forty-sixth session of the ICE has a global orientation and is therefore not sufficiently elaborated.

In fact, a vision that includes the importance of diversity and the local dimension—that is each context—requires a great capacity for reconstruction and for appropriate re-creation. It requires solid historical knowledge and a great ability for comparison in context to avoid uncritical transfer of inappropriate models. This historical knowledge and great ability for comparison in context can only be achieved if research results are available and if there is dialogue marked by critical skill and mutual respect.

As shown in a recent study by the OECD (2001), the role of research for promoting innovation in the education sector lags far behind in comparison, for example, with the health sector. The availability of series of comparable valid, reliable data for the analysis of qualitative trends, research into processes, the promotion of 'designed experiments' (De Corte & Verschaffel, 2002), evaluation of programmes and projects and universally accessible databases of 'good practices' evaluated according to agreed and systematized criteria are an exception in the education sector. Their availability to schools, their use in basic and in-service teacher training and in training activities organized by trades unions are not frequent enough either. In this training, the normative approach continues to prevail over 'empowerment' of the actors through the availability of valuable, well-selected information and instruments that help reflection.

Policy dialogue in education is simply the interchange of ideas on relevant educational issues to achieve agreements and to contain disagreements not only regarding what should be done in each particular context but also, and very particularly, how to do it: in what order and with what methodology should one address the different dimensions of change, what implications each decision involves and what price each individual is prepared to pay to achieve shared progress. But there is increasingly frequent interchange between the actors specifically from the educational sphere (primary teachers, secondary teachers, parents and pupils) and the actors who exert influence on education (professional politicians, entrepreneurs, trades union and religious leaders, among others) on how to promote quality education for learning to live together.

Their achievements, however, are still not as fruitful as desired. On occasion, the processes are very long and, despite the goodwill of the participants, fail to produce powerful, long-term agreements. The novelty of the forty-sixth session of the ICE was the shared recognition of the need for training to improve the quality of this dialogue. This recognition, like the warning regarding the limits of educational change and the need for social changes to enable the educational change to take place, are a declaration of modesty and a demonstration of balance on the part of the participants. They are at the same time a demonstration of coherence between the demand for promoting education throughout life and acceptance of the need for training at the highest levels of educational decision-making.

To construct more solid partnerships it is indispensable to improve the capacity for communication and negotiation informed by research results and with better knowledge of innovation. Communication, negotiation and the construction of partnerships are consequently essential factors in the capacity to navigate between tensions without losing sight of the guiding vision, in a constant process of construction and reconstruction.

In comparison with prior conferences, the Conclusions and Proposals for Action of the forty-sixth session of the ICE, on the theme of 'Education for All for Learning to Live Together: Contents and Learning Strategies—Problems and Solutions', are more modest. They are, however, much more challenging in terms of identifying and reminding us of everything that must be undertaken for the guidelines for action to be reflected in changes that will prevent the twenty-first century ending with a similar balance of deaths, prejudice and suffering as the twentieth century.

ANNEX 1 :
COMPOSITION OF THE BUREAU OF THE FORTY-SIXTH SESSION OF THE ICE

Chairman: H.E. Prof. Abraham B. BORISHADE (Nigeria)

Vice-Chairmen:

Mr Pieter De MEIJER (Netherlands)
H.E. Mr. Eduard ZEMAN (Czech Republic)
H.E. Mr. Radu DAMIAN (Romania)
H.E. Mrs Mariana AYLWIN OYARZUN (Chile)
H.E. Mr. Burchell WHITEMAN (Jamaica)
H.E.Mr. Im SETHY (Cambodia)
H.E. M. Xinsheng ZHANG (China)
H.E. Mr. Henry KOSGEY (Kenya)
H.E. Najib ZEROUALI OUARITI (Marocco)
H.E. Mr. Moncer ROUISSI (Tunisia)

Rapporteur General: Mr Philippe RENARD (Belgium)

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ANNEX 2:
PARTICIPANTS IN THE TWO MAJOR DEBATES AND THE SIX WORKSHOPS

MAJOR DEBATE I / GRAND DEBAT I / GRAN DEBATE I

One world, one future: education and the challenge of globalization

Un monde, un avenir: l'éducation et le défi de la mondialisation

Un mundo, un futuro: la educación y el desafío de la mundialización

Moderator/Animateur/Moderador :
Mr Pablo LATAPI ORTEGA, Journalist,
TV Azteca, México

Key speakers/Intervenants/Participantes :

- H.E. Dr Mohammed J.K. AL GHATAM, Minister of Education, Bahrain
- H.E. Prof. Abraham BORISHADE, Minister of Education, Nigeria
- H.E. Mr Burchell WHITEMAN, Minister of Education, Youth and Culture, Jamaica
- H.E. Dr Sirikorn MANEERIN, Deputy Minister of Education, Thailand
- Mr Aaron BENAVOT, Professor, Department of Sociology and Anthropology, Hebrew University of Jerusalem, Mt. Scopus, Israel
- Mr Alejandro TIANA, Professor, Faculty of Education, UNED, Madrid, Spain,

MAJOR DEBATE II / GRAND DEBAT II / GRAN DEBATE II

Quality education for all for living together in the twenty-first century : intensifying the international policy dialogue on structures, contents, methods and means of education, and mobilizing the actors and partners

Éducation de qualité pour tous pour vivre ensemble au XXIe siècle: intensifier le dialogue politique international sur les structures, les contenus, les méthodes et les moyens d'enseignement, mobiliser les acteurs et les partenariats

Educación de calidad para todos para vivir juntos en el siglo XXI: intensificar el diálogo político internacional sobre las estructuras, los contenidos, los métodos y los medios de enseñanza, y movilizar los actores y los asociados

Moderator/Animateur/Moderador :

M. Daniel BERNARD, Directeur, Léman Bleu Télévision, Suisse

Key speakers/Intervenants/Participantes

- H.E. M. Najib ZEROUALI OUARITI, Ministre de l'enseignement supérieur et de la formation des cadres et de la recherche scientifique, Maroc
- Sr. Ricardo SANTOS, Senador, Brazil
- M. Pierre THENARD, Conseiller technique au Cabinet du Ministre-délégué à la Coopération et à la Francophonie, France
- M. Thomas BEDIAKO, Chef Coordinateur pour la région Afrique, Education Internationale, Ghana
- M. Moncef GUITOUNI, Président de la Fédération internationale pour l'éducation des parents, Montréal (Canada)
- Mrs Michèle RIBOUD, Manager, Human Development Division; World Bank, Washington
- Mr Kazimier KORAB, Director, Department of Strategy and Development, Ministry of Education, Poland
- Dr. Ella YULAELAWATI, Head, Curriculum Division of Primary School, Ministry of Education, Indonesia

WORKSHOP 1 / ATELIER 1 / TALLER 1

Citizenship education: learning at school and in society
L'éducation à la citoyenneté : les apprentissages scolaires et sociaux
La educación para la ciudadanía: aprendizajes escolares y sociales

Preparation of the Discussion Paper Elaboration document de débat Autor del documento de debate	Danish Research and Development Centre for Adult Education, Copenhagen
Co-organization and financing Co-organisation et financement Coorganización y financiación	Danish Ministry of Education
Moderator/Animateur/Moderador :	Mr. Sveinn EINARSSON, Counsellor of Culture, Iceland
Rapporteur/Rapporteur/Relator:	Mr. Cesar BIRZEA, Directeur, Institut des Sciences de l'Éducation, Roumanie

Key speakers/Intervenants/Participantes:

- H.E. Ms Mariana AYLWIN OYARZÚN, Minister of Education, Chile
- H.E. Ms Margrethe VESTAGER, Minister of Education, Denmark
- Mr. Benali BENZAGHOU, Recteur de l'Université des Sciences et de Technologie, Algeria
- Mr. Samuel LEE, Director, Asian-Pacific Centre of Education for International Understanding, Seoul, Republic of Korea
- Mr. Cliff OLIVIER, Co-ordinator, The Life Science Project, Namibia

Introductory video :	Citizenship practices : school and social learning (Geneva)
Vidéo d'introduction :	Pratiques de la citoyenneté : l'école et l'apprentissage social (Genève)
Videocinta de presentación :	Prácticas de la ciudadanía : apren dizaje escolar y social (Ginebra)

WORKSHOP 2 / ATELIER 2 / TALLER 2

Social exclusion and violence : education for social cohesion
Exclusion sociale et violences : L'éducation pour la cohésion sociale
Exclusión social y violencia : la educación para la cohesión social

Preparation of the Discussion Paper Elaboration document de débat Autor del documento de debate	Mr. Sobhi TAWIL (IUED)
Co-organization Co-organisation Coorganización	Institut Universitaire d'Etudes du Développement (IUED), Genève
Financing Financement Financiación	Ministerio de Educación de Argentina
Moderator/Animateur/Moderador :	M. Jean-Pierre GONTARD, Directeur Adjoint de l'IUED
Rapporteur/Rapporteur/Relator :	Mr. Joo-Seok KIM, Minister, Deputy Permanent Delegate to UNESCO,

Key speakers/Intervenants/Participantes:

- S.E. M. Pierre NZILA, Ministre de l'enseignement primaire, secondaire et supérieur de la Rép. du Congo
- Sr. Antanas MOCKUS, Alcalde de Bogotá, Colombia
- Excma. Sra. Isabel COUSO TAPIA, Secretaria General de Educación y Formación Profesional, Ministerio de Educación, España
- M. Ivan IVIC, Professeur Universitaire, Filozofski fakultet, Belgrade, Serbia and Montenegro
- Mme Pari ZARRABI, Sociologue, Genève

Introductory video : Vidéo d'introduction : Videocinta de presentación :	Forty School Project (South Africa) Projet des 40 Ecoles (Afrique du Sud) Proyecto de las cuarenta escuelas (Sudáfrica)

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WORKSHOP 3 / ATELIER 3 / TALLER 3

Shared values, cultural diversity and education: what to learn and how?

Valeurs communes, diversité culturelle et éducation : qu'apprendre et comment apprendre ?

Valores comunes, diversidad cultural y educación : ¿qué y cómo aprender?

Preparation of the Discussion Paper

Elaboration document de débat / Autor del documento de debate — Sr. Luis Enrique LÓPEZ (PROIEB-ANDES)

Co-organization / Co-organisation / Coorganización — Programa de Formación en Educación Intercultural Bilingüe para los Paises Andinos (PROIEB-ANDES)

Co-financing / Cofinancement / Cofinanciación — German National Commission for UNESCO

Moderator/Animateur/Moderador : — Sr. Luis Enrique LÓPEZ (PROIEB-ANDES)

Rapporteur/Rapporteur/Relator: — M. Mohamadou Aly SALL, Directeur de l'Enseignement élémentaire, Dakar, Sénégal

Key speakers/Intervenants/Participantes:

- H.E. Ms Lucija COK, Minister of Education & Sport, Slovenia
- Mr. Bodo RICHTER, Secretary of State, Kultusministerium des Landes Sachsen-anhalt, Magdeburg, Germany
- M. Abdeljalil AKKARI SCKELL, Professeur, Université de Fribourg, Suisse
- Dr Geraldine CASTLETON, Research Fellow, Griffith University, Brisbane, Australia
- Mr. Tesfamichael GERAHTU, Director-General, Department of Education, Ministry of Education, Eritrea

Introductory video : A new meaning for the education system (Nunavut, Canada)

Vidéo d'introduction : Une nouvelle orientation pour le système éducatif (Nunavut, Canada)

Videocinta de presentación : Nuevo sentido para el sistema educativo (Nunavut, Canadá)

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WORKSHOP 4 / ATELIER 4 / TALLER 4

Language(s) teaching and learning strategies for understanding and communication

Les stratégies d'enseignement et d'apprentissage des langues pour la compréhension et la communication

Estrategia de enseñanza y de aprendizaje de los idiomas para la comprensión y la comunicación

Preparation of the Discussion Paper Elaboration document de débat Autor del documento de debate	Prof. Dr. Theo J.M. VAN ELS, Professor Emeritus, University of Nijmegen, The Netherlands
Co-organization and financing Co-organisation et financement Coorganización y financiación	Ministry of Education, The Netherlands
Moderator/Animateur/Moderador :	Prof. Dr. Theo J.M. VAN ELS
Rapporteur/Rapporteur/Relator:	Prof. Antonio GUERRA CARABALLO, Uruguay

Key speakers/Intervenants/Participantes:

- H.E. Mr Jeff LANTZ, Minister of Education, Prince Edward Island, Canada
- Mr Abbas SADRI, Consultant to the Minister and Director General for the Office of Higher Technical-Vocational Schools, Islamic Republic of Iran
- M. Gabor BOLDISZAR, Conseiller général d'administration, Ministère de l'Education, Hongrie
- Mrs. Blanca Estela COLOP ALVARADO, Co-ordinator, Mayan Education Unit, UNESCO/PROMEM, Guatemala
- M. Abou DIARRA, Directeur général, Centre national de l'Education, Bamako, Mali

Introductory video :	Language education (Czech Republic)
Vidéo d'introduction :	L'enseignement des langues (République Tchèque)
Videocinta de presentación :	Enseñanza de idiomas (República Checa)

WORKSHOP 5 / ATELIER 5 / TALLER 5

Scientific progress and science teaching: basic knowledge, interdisciplinarity and ethical issues

Progrès scientifique et enseignement des sciences : connaissances de base, interdisciplinarité et problèmes éthiques

Progreso científico y enseñanza de la ciencia: conocimientos básicos, interdisciplinaridad y problemas éticos

Preparation of the Discussion Paper Elaboration document de débat Autor del documento de debate	M. Jean-Marie SANI, Cité des sciences et de l'industrie, La Villette, Paris, France
Co-organization Co-organisation Coorganización	Cité des sciences et de l'industrie, La Villette, Paris, France
Financing Financement Financiación	Norway and Finland (from the Dakar Follow-up Special Account)
Moderator/Animateur/Moderador :	M. Jean-Marie SANI, Cité des sciences et de l'industrie, La Villette, Paris, France
Rapporteur/Rapporteur/Relator:	Mme Naïma TABET, Secrétaire générale, Commission nationale marocaine pour l'UNESCO

Key speakers/Intervenants/Participantes:

- H.E. Dr S.C. MUMBENGEGWI, Minister for Higher Education and Technology, Zimbabwe
- Prof. Jaak AAVIKSOO, Rector, Professor, University of Tartu, Estonia
- Dr Pablo LATAPI SARRE, Profesor, Universidad Nacional Autónoma de México D.F., México
- Mr. Shigeo YOSHIKAWA, Senior Curriculum Specialist, Ministry of Education, Japan
- Mme Doris JORDE, Senior Lecturer, Oslo University, Norway

Introductory video :	Awareness of solar energy and renewable energy (Cuba)
Vidéo d'introduction :	Sensibilisation à l'énergie solaire et aux énergies renouvelables (Cuba)
Videocinta de presentación :	Sensibilización a la energía solar y las energías renovables (Cuba)

WORKSHOP 6 / ATELIER 6 / TALLER 6

Narrowing the gap between the information rich and the information poor: new technologies and the future of the school

Réduire le fossé entre ceux qui sont riches et ceux qui sont pauvres en termes d'accès à l'information : Les nouvelles technologies et l'avenir de l'éducation

Reducir la brecha entre ricos y pobres en información : las nuevas tecnologías y el futuro de la escuela

Preparation of the Discussion Paper : Elaboration document de débat : Autor del documento de debate :	Mr. Vis NAIDOO, Commonwealth of Learning, Vancouver, Canada
Co-organization: Co-organisation: Coorganización:	The Commonwealth of Learning (COL)
Financing Financement Financiación	Norway and Finland (from the Dakar Follow-up Special Account)
Moderator/Animateur/Moderador :	M. Vis NAIDOO, The Commonwealth of Learning
Rapporteur/Rapporteur/Relator:	Mme Marie-Lison FOUGÈRE, Directrice, Direction des politiques et des programmes, Ministère de l'Éducation de l'Ontario, Canada

Key speakers/Intervenants/Participantes:

- H.E. Mr. Louis Steven OBEEGADOO, Minister of Education and Scientific Research, Mauritius
- Dr. Johanna LASONEN, Professor, Institute for Educational Research, University of Jyvaskyla, Finland
- Mrs Heba RAMZY, Director, Regional Information Technology & Software Engineering Center (RITSEC), Cairo, Egypt
- Prof. Alexey SEMENOV, Rector, Moscow Institute of Teacher Development, Moscow, Russian Federation
- M. Siva SUBRAMANIAN, Secrétaire Général de NUTP, Education Internationale, Kuala Lumpur, Malaysia

Introductory video :	Internet mobile unit (Malaysia)
Vidéo d'introduction :	L'Unité Mobile Internet (Malaisie)
Videocinta de presentación :	Unidad móvil Internet (Malasia)

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CONTENTS AND LEARNING STRATEGIES—PROBLEMS AND SOLUTIONS

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مضامين التربية وأساليب التعلم: المشكلات والحلول CONTENUS ET STRATÉGIES D'APPRENTISSAGE – PROBLÈMES ET SOLUTIONS

CONFÉRENCE INTERNATIONALE DE L'ÉDUCATION

Quarante-sixième session, Genève, 5–8 septembre 2001

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